



# **A Sanskrit Grammar**

**for beginners**

**in Devanagari and Roman Letters Throughout**

**By**

**F. Max Müller, M.A.,**

**Foreign Member of The French Institute, Etc.**

**Second Edition, Revised and Accentuated**



**Asian Publication Services**  
**New Delhi**

**ASIAN PUBLICATION SERVICES**  
**C-2/15 SDA, NEW DELHI 110016**

**FIRST PUBLISHED 1870**  
**FIRST APS REPRINT 1975**

**Price Rs. 75.00**

**PRINTED IN INDIA**  
**AT JAYYED PRESS, BALLIMARAN, DELHI 110006 AND**  
**PUBLISHED BY J JETLEY, ASIAN PUBLICATION SERVICES,**  
**C-2/15 SDA, NEW DELHI 110016.**

# SANSKRIT GRAMMAR:

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

F. MAX MÜLLER, M. A.,

FOREIGN MEMBER OF THE FRENCH INSTITUTE,

ESQ.

SECOND EDITION, REVISED AND ACCENTUATED.

LONDON:

LONGMANS, GREEN, AND CO.

1870.



**Oxford:**

**T. COMBE, M.A., E. B. GARDNER, AND E. PICKARD HALL,  
PRINTERS TO THE UNIVERSITY.**

# PREFACE

## TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the *Prakriyā-Kaumudī*, the *Siddhānta-Kaumudī*, the *Sārasvatī Prakriyā*, and the *Mādhaviya-dhātu-vṛtti*, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians\* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

---

\* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vān* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mān* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar\*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *t* and *ā*, from § 220 to § 226,

---

\* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μᾶλλον ἢ μιμήσεται*, but I feel that I may say, *यत्ने कृते यदि न सिध्यति कोऽत्र दोषः*; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars\*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

---

\* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchaspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in § and 2. On page 136, l. 7, read *स्त्रीष्व* instead of *स्त्रीष्व*; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert *न* after *विना*, or join *विनास्त्रीषोक्तं*.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's \* MS., gives to his list of verbs, with the exception of the Bhû class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere; and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

---

\* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work\*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgri*, which forms its Aorist by adding इषं *isham*, ईः *īḥ*, ईत् *īt*. Here the simplest rule would be that final च *ri* before इषं *isham* becomes र *r* (Pāṇ. vi. 1, 77). This, however, is prevented by another rule which requires that final च *ri* should take Guṇa before इषं *isham* (Pāṇ. vii. 3, 84). This would give us अजागरिषं *ajāgar-isham*. But now comes another general rule (Pāṇ. vii. 2, 1) which prescribes Vṛddhi of final vowels before इषं *isham*, i.e. अजागरिषं *ajāgārisham*. Against this change, however, a new rule is cited (Pāṇ. vii. 3, 85), and this secures for जागृ *jāgri* a special exception from Vṛddhi, and leaves its base again as जागर् *jāgar*. As soon as the base has been changed to जागर् *jāgar*, it falls under a new rule (Pāṇ. vii. 2, 3), and is forced to take Vṛddhi, until this rule is again nullified by Pāṇ. vii. 2, 4, which does not allow Vṛddhi in an Aorist that takes intermediate इ *i*, like अजागरिषं *ajāgarisham*. There is an exception, however,

---

\* They have been given in the second edition.



to this rule also, for bases with short  $\alpha$ , beginning and ending with a consonant, may optionally take Vṛiddhi (Pān. VII. 2, 7). This option is afterwards restricted, and roots with short  $\alpha$ , beginning with a consonant and ending in  $r$ , like जागर *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pān. VII. 2, 2). However, even this is not yet the final result. Our base जागर *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pān. VII. 2, 5) settles the point by granting to जागृ *jāgri* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jāgri* should have inspired a grammarian, who celebrates them in the following couplet :

गुणा वृद्धिगुणो वृद्धिः प्रतिषेधो विकल्पनं ।  
पुनर्वृद्धिनिषेधोऽतो यत्पूर्वोः प्राप्यो न च ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Śārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇīdhara, Kāśinātha, Tārānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Śāyaṇa to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pān. VII. 2, 42, as well as the Śārasvatī II. 25, 1, gives the Benedictive *Ātmanepada* वरीषी *varīṣī* and वरीषी *varīṣī*; yet a reference to Pān. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāminau*, वृषगामिणौ *vṛishagāminau*, हरिकामाणि *harikāmāṇi*, and हरिकामेभ *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Uṇādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the *Prakriyâ-Kaumudî* bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the *Prakriyâ-Kaumudî* and the *Sârasvatî*. These grammars do not conjugate every verb that occurs in the *Dhâtupâṭha*, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the *Siddhânta-Kaumudî*, the order of the verbs as given in Pāṇini's *Dhâtupâṭha*, but they group the verbs of each class according to their voices, treating together those that take the terminations of the *Parasmaipada*, those that take the terminations of the *Ātmanepada*, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Rāmachandra and Anubhūtiśvarūpāchārya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student; in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,  
5th April, 1866.

# PREFACE

## TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुंसु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंस्वान् *pumsvān*. But in our own Sanskrit grammars we first have a general rule that ष् is changed to श् after any vowel except अ and आ, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into श *sh* after a vowel and Anusvāra (Pāṇ. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into श *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as श *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MULLER.

PARKS END, OXFORD,  
August, 1870.

# TABLE OF CONTENTS.

	PAGE		PAGE
<b>CHAPTER I.—THE ALPHABET.</b>		§ 26. Monophthongs and diphthongs .	12
The Devanāgarī letters . . . . .	2	27. Nasalized vowels . . . . .	12
§ 1. The Devanāgarī alphabet . . . . .	3	28. Light and heavy vowels . . . . .	13
2. Direction of Sanskrit alphabet . . . . .	4	29. Acute, grave, and circumflexed vowels . . . . .	13
3. How to write the letters . . . . .	4	30. Guṇa and Vṛiddhi . . . . .	13
4. Sounds represented by the Devanāgarī alphabet . . . . .	4	31. Guṇa of <i>ā</i> , <i>ā</i> . . . . .	13
5. Number of letters . . . . .	5	32. Combination of vowels at the end and beginning of words. No <i>hi</i> , <i>hi</i> . . . . .	13
6. The letter <i>ḥ</i> . . . . .	5	33. Vowels meeting the same vowels .	13
7. Jihvāmūliya and Upadhmaniya .	5	34. Vowels <i>ā</i> and <i>ā</i> , followed by different vowels . . . . .	14
8. Signs of nasals and their substitute . . . . .	5	35. Vowels <i>ā</i> and <i>ā</i> , followed by diphthongs . . . . .	14
9. The three nasal semivowels . . . . .	6	36. Vowels <i>ī</i> , <i>ū</i> , <i>ṛī</i> , followed by dissimilar vowels . . . . .	15
10. Consonants without corresponding nasals . . . . .	6	37. Vowels <i>e</i> and <i>o</i> , followed by any vowel except <i>ā</i> . . . . .	15
11. Anusvāra before <i>ś</i> , <i>sh</i> , <i>s</i> , <i>h</i> . . . . .	6	38. Vowels <i>ai</i> and <i>au</i> , followed by any vowels . . . . .	16
* 12. Names of letters . . . . .	7	39. Treatment of final <i>y</i> and <i>v</i> . . . . .	16
13. Vowel signs, initial, medial, and final . . . . .	7	40. The hiatus occasioned by Sandhi .	17
14. Consonants followed by vowels .	7	41. Vowels <i>e</i> and <i>o</i> before <i>ā</i> . . . . .	17
15. Virāma . . . . .	7	42. Unchangeable or Pragrihya vowels . . . . .	17
16. Combination of consonants . . . . .	7	43. Irregular Sandhi; prepositions ending in <i>ā</i> or <i>ā</i> , followed by <i>e</i> or <i>o</i> . . . . .	18
17. The sign for <i>r</i> . . . . .	8	44. Prepositions ending in <i>ā</i> or <i>ā</i> , followed by <i>ri</i> . . . . .	18
18. The Virāma used as a stop-gap .	8	* 45. The <i>o</i> of <i>oshḥaḥ</i> and <i>oṣṭh</i> . . . . .	18
19. The signs for a pause . . . . .	8	* 46. Irregular compounds . . . . .	19
20. The Avagraha. List of compound consonants . . . . .	8	* 47. The final <i>o</i> of indeclinable words .	19
21. Numerical figures . . . . .	9	* 48. Monosyllabic indeclinable words .	19
22. Rules of pronunciation . . . . .	10	* 49. Sandhi of the particle <i>ā</i> . . . . .	19
<b>CHAPTER II.—RULES OF SANDHI.</b>			
§ 23. Object and use of Sandhi . . . . .	11		
24. Distinction between External and Internal Sandhi . . . . .	11		
25. Classification of vowels, long, short, protracted . . . . .	12		

	PAGE		PAGE
* § 50. Particles unaffected by Sandhi	19	§ 83. The only final sibilant in <i>pausā</i> , Visarga, and its modifications	31
* 51. Protracted vowels unaffected by Sandhi . . . . .	19	84. Visarga before a sonant letter changed to <i>r</i> , and exceptions	32
52. Table showing the combination of final with initial vowels .	20	85. Final radical <i>r</i> . . . . .	33
53. Combination of final and initial consonants . . . . .	21	86. Final <i>r</i> before initial <i>r</i> . . . .	34
54. The eleven final consonants .	21	87. Pronouns <i>sah</i> and <i>eshah</i> , <i>syah</i>	34
55. No word ends in two consonants	22	88. <i>Bhoh</i> . . . . .	34
56. Classification of consonants, ac- cording to their place . . . . .	22	89. Exceptions in compound words	34
57. Classification of consonants, ac- cording to their quality, i. e. contact, approach, opening .	23	90. Nouns ending in radical <i>r</i> . . .	36
58. Surd and sonant consonants .	23	91. Initial <i>chh</i> and medial <i>chh</i> . .	36
59. Aspirated and unaspirated con- sonants . . . . .	23	92. Initial <i>s</i> changeable to <i>chh</i> . .	37
60. Changes of place, and changes of quality . . . . .	24	93. Final <i>h</i> , <i>gh</i> , <i>dh</i> , <i>dlh</i> , <i>bh</i> , throw- ing their aspiration back on initial <i>g</i> , <i>d</i> , <i>b</i> . . . . .	37
61. Changes of place affect Dentals, Anusvāra, and Visarga . . . .	24	94. Table showing the combina- tion of final with initial con- sonants . . . . .	38
62. Final <i>t</i> before Palatals <i>ch</i> , <i>chh</i> , <i>j</i> , <i>jh</i> , <i>ñ</i> , <i>ś</i> . . . . .	24	95. <i>Natī</i> , or change of <i>n</i> into <i>ṇ</i> , and <i>s</i> into <i>sh</i> . . . . .	41
63. Final <i>n</i> before <i>j</i> , <i>jh</i> , <i>ñ</i> , <i>ś</i> . . .	24	96. Change of <i>n</i> into <i>ṇ</i> . . . . .	41
64. Final <i>t</i> before <i>t</i> , <i>th</i> , <i>d</i> , <i>dh</i> , <i>ṇ</i> (not <i>sh</i> ) . . . . .	24	97. <i>Tripmoti</i> and <i>kshubhāṭī</i> . . . .	42
65. Final <i>n</i> before <i>d</i> , <i>dh</i> , <i>ṇ</i> (not <i>sh</i> )	25	Table . . . . .	42
66. Changes of quality . . . . .	25	98. Change of <i>n</i> into <i>ṇ</i> in a com- pound . . . . .	42
67. Final <i>k</i> , <i>t</i> , <i>p</i> before nasals . .	26	99. Optional changes of <i>n</i> into <i>ṇ</i> in the preposition <i>ni</i> . . . . .	46
* 68. Final <i>k</i> , <i>t</i> , <i>p</i> before <i>māya</i> or <i>mātra</i> . . . . .	27	100. Change of <i>s</i> into <i>sh</i> . . . . .	47
* 69. Initial <i>h</i> after final <i>k</i> , <i>t</i> , <i>p</i> . .	27	101. Change of <i>s</i> into <i>sh</i> in the re- duplicative syllable . . . . .	48
70. Final <i>t</i> before <i>l</i> . . . . .	27	102. Change of <i>s</i> into <i>sh</i> after pre- positions . . . . .	48
71. Final <i>n</i> before <i>l</i> . . . . .	27	* 103. Extracts from Pāṇini on cer- tain changes of <i>s</i> into <i>sh</i> . . . .	48
72. Final <i>n</i> , <i>ṇ</i> , <i>n</i> after a short vowel	27	* 104. Change of <i>s</i> into <i>sh</i> in com- pounds . . . . .	50
73. Final <i>n</i> before the firsts and seconds . . . . .	28	* 105. Change of <i>dh</i> into <i>ḍh</i> . . . .	50
74. Final <i>s</i> and <i>ṇ</i> before <i>ś</i> , <i>sh</i> , <i>s</i> . .	28	106. RULES OF INTERNAL SANDHI	51
75. Final <i>n</i> before <i>ś</i> or <i>s</i> (not <i>sh</i> ) .	28	* 107. Final vowels. No hiatus . .	51
76. Final <i>t</i> before <i>s</i> . . . . .	29	* 108. Final <i>ā</i> and <i>ā</i> , followed by vowels . . . . .	52
77. Anusvāra and final <i>m</i> . . . . .	29	* 109. Verbal bases in <i>ā</i> . . . . .	52
78. <i>M</i> in <i>pausā</i> , and before conso- nants . . . . .	30	* 110. Final <i>i</i> , <i>ī</i> , <i>u</i> , <i>ū</i> , <i>ṛi</i> changed to <i>y</i> , <i>v</i> , <i>r</i> ; final <i>i</i> , <i>ī</i> , <i>u</i> , <i>ū</i> , <i>ṛi</i> , <i>ṛī</i> changed to <i>iy</i> , <i>uv</i> , <i>ri</i> , <i>ir</i> . . . .	52
79. Final <i>m</i> before <i>hn</i> , <i>hm</i> , <i>hy</i> , <i>hl</i> , <i>hv</i>	30	* 111. Final <i>ṛi</i> , before consonants, changed to <i>ir</i> or <i>ūr</i> . . . . .	53
80. <i>Sam</i> before <i>kṛi</i> , <i>śaṁskṛi</i> . . . .	30		
81. <i>Sam</i> before <i>rāj</i> , <i>śamrāj</i> . . . .	31		
82. Visarga and final <i>s</i> or <i>r</i> . . . .	31		

	PAGE		PAGE
* § 112. Final <i>e, ai, o, au</i> changed to <i>ay, āy, ar, āv</i> ; roots ending in diphthongs . . . . .	53	§ 138. Anusvāra before <i>ś, sh, s, h</i> . . . . .	60
113. Final consonants, only eleven . . . . .	53	* 139. <i>N</i> after <i>ch</i> or <i>j</i> changed into <i>ñ</i> . . . . .	60
114. Two consonants at the end of a word impossible . . . . .	54	140. <i>Chh</i> changed to <i>chchh</i> . . . . .	60
115. Sonant and surd initials require sonant and surd finals . . . . .	54	* 141. <i>Chh</i> before <i>n</i> or <i>m</i> changed to <i>ś</i> . . . . .	60
116. Final aspirates lose their aspi- ration . . . . .	55	* 142. Final <i>y</i> and <i>r</i> dropt before consonants, except <i>y</i> . . . . .	60
* 117. Final <i>gh, ḍh, dh, bh</i> , followed by <i>t, th</i> , lose their aspiration and change <i>t, th</i> into <i>dh</i> . . . . .	55	* 143. Final <i>ir, īr, ur</i> lengthened if followed by consonants . . . . .	60
* 118. Final <i>gh, ḍh, dh, bh</i> , followed by <i>dhr, bh</i> , and <i>s</i> , or final, lose their aspiration and throw it back on initial <i>g, ḍ, d, b</i> . . . . .	55	* 144. Final <i>ir</i> and <i>ur</i> lengthened if ending a word . . . . .	60
* 119. Final <i>ch, j, jh</i> changed to <i>k</i> or <i>g</i> . . . . .	56	* 145. Radical <i>is</i> or <i>us</i> at the end of nominal bases lengthened . . . . .	60
* 120. Final <i>sh</i> changed to <i>ṣ</i> . . . . .	56	* 146, 147. Doubling of consonants . . . . .	61
* 121. Final <i>sh</i> before <i>s</i> changed to <i>k</i> . . . . .	56	148. Explanation of some gramma- tical terms used by native grammarians . . . . .	61
* 122. Final <i>sh</i> before <i>t, th</i> , changes them to <i>ṭ, ṭh</i> . . . . .	56		
* 123. Final <i>sh</i> changed to <i>ṭ</i> before other consonants . . . . .	56	CHAPTER III.—DECLENSION.	
* 124. Final <i>j</i> in certain roots treated like <i>sh</i> . . . . .	57	§ 149. Gender, number, and case . . . . .	64
* 125. Final <i>ś, chh, ksh, śch</i> treated like <i>sh</i> . . . . .	57	150. I. Bases ending in consonants; II. bases ending in vowels . . . . .	64
* 126. Final <i>ś</i> changed to <i>k</i> . . . . .	57	151. I. Bases ending in consonants; no bases in <i>ā, ā, y</i> . . . . .	64
* 127. Final <i>h</i> before <i>s</i> treated like <i>gh</i> . . . . .	57	152. Terminations . . . . .	64
* 128. Final <i>h</i> treated like <i>gh</i> or <i>ḍh</i> . . . . .	57	153. I. 1. Unchangeable and I. 2. Changeable bases . . . . .	65
* 129. Final <i>h</i> optionally treated like <i>gh</i> or <i>ḍh</i> . . . . .	58	154. I. 1. Unchangeable bases; <i>sugan</i> . . . . .	65
* 130. Final <i>h</i> of <i>nah</i> treated like <i>dh</i> . . . . .	58	155. <i>Sarvaśak</i> . . . . .	66
* 131. Final <i>s</i> changed into <i>t</i> in cer- tain nominal bases . . . . .	58	156. <i>Chitrālikh</i> . . . . .	66
* 132. Final <i>s</i> before <i>s</i> changed into <i>t</i> in verbal bases; <i>s</i> dropt be- fore <i>dhi</i> ; optionally changed into <i>t</i> . . . . .	59	* 157. <i>Harit, agnimath, suhrid, budh,</i> <i>gup, kakubh</i> . . . . .	67
* 133. Final <i>n</i> or <i>m</i> before sibilants, changed to Anusvāra . . . . .	59	158. <i>Jalamuch</i> . . . . .	67
* 134. <i>N</i> unchanged before semivowels . . . . .	59	* 159. Special bases in <i>ch</i> ; <i>kruñch,</i> <i>prāñch, vṛiśch</i> . . . . .	68
* 135. <i>M</i> unchanged before <i>y, r, l</i> . . . . .	59	* 160. <i>Prāchh</i> . . . . .	68
* 136. <i>M</i> changed to <i>n</i> . . . . .	59	* 161. <i>Ruj, ōrj</i> . . . . .	68
137. The five nasals abbreviated into the Anusvāra dot . . . . .	59	* 162. Bases in <i>j</i> , changeable to <i>ḍ</i> ; <i>samrāj, vibhrāj, devej, viśva-</i> <i>srīj, parivṛāj, viśvarāj, bhrijj</i> . . . . .	68
		* 163. Irregular nouns in <i>j</i> ; <i>khañj,</i> <i>avayāj</i> . . . . .	69
		164. Bases in <i>r</i> ; <i>gir, vār, pur, dvār,</i> <i>kir</i> . . . . .	70
		165. Bases in <i>s</i> ; A. bases formed by <i>as, is, us; sumanas, sujyotis</i> . . . . .	71
		* 166. <i>Jaras</i> and <i>jarā</i> . . . . .	72
		* 167. <i>Nirjaras</i> and <i>nirjara</i> . . . . .	73



	PAGE		PAGE
*§168. <i>Anekas, purudamāsas</i> . . .	74	*§194. Optional feminine compounds	88
* 169. <i>Usanas</i> . . . . .	74	* 195. <i>Pathin, ribhukshin, mathin</i> . .	89
* 170. Bases in <i>s</i> ; B. bases ending in radical <i>s</i> ; <i>piṇḍagras, supis,</i> <i>sutus</i> . . . . .	74	196. <i>Ahan</i> . . . . .	89
* 171. <i>Pipathis</i> . . . . .	75	* 197. <i>Ahan</i> at the end of compounds	90
* 172. <i>Āsis, sajus</i> ; list of bases in <i>s</i> .	76	* 198. <i>Ahan</i> at the end of compounds	90
* 173. <i>Dhvas, sras</i> . . . . .	77	199. <i>Śvan, yuvan</i> . . . . .	90
* 174. Bases ending in <i>ś, sh, chh, ksh, h</i> 1. <i>Dis, dris, spris</i> . . . . .	77	* 200. <i>Maghavan</i> . . . . .	90
2. <i>Nās</i> . . . . .	77	* 201. <i>Pāshan, aryaman</i> . . . . .	90
3. <i>Viś</i> . . . . .	77	* 202. <i>Han</i> . . . . .	91
4. <i>Dhṛish</i> . . . . .	77	203. Bases in <i>in, dhanin</i> . . . . .	91
5. <i>Dvish</i> . . . . .	77	204. Participles in <i>vas</i> . . . . .	92
6. <i>Prāchh</i> . . . . .	77	205. Participles in <i>ivas</i> . . . . .	92
7. <i>Taksh</i> . . . . .	77	206. Bases in <i>iyas, guriyas</i> . . .	93
8. <i>Lih, guh</i> . . . . .	78	* 207. Miscellaneous nouns with changeable bases, <i>pād</i> . . . . .	93
9. <i>Duh, uśnih</i> . . . . .	78	* 208. <i>Vāh</i> . . . . .	94
10. <i>Druh, muh, snih, snuh</i> . . . .	78	* 209. <i>Śvetarāh</i> . . . . .	94
11. <i>Nah</i> . . . . .	78	* 210. <i>Anaḍuh</i> . . . . .	94
* 175. <i>Turāśh</i> . . . . .	78	211. <i>Ap</i> . . . . .	94
* 176. <i>Puroḍās</i> . . . . .	78	* 212. <i>Punis</i> . . . . .	95
* 177. <i>Ukthasās</i> . . . . .	79	* 213. <i>Div, dyu</i> . . . . .	95
* 178. <i>Prasām</i> . . . . .	79	* 214. <i>Asan</i> and other Metaplasta .	95
179. I. 2. Nouns with changeable bases; A. nouns with two bases, <i>adat</i> . . . . .	79	215. II. Bases ending in vowels, subdivided . . . . .	96
180. <i>Prāch</i> . . . . .	80	216. II. 1. Bases ending in any vowel except <i>ā</i> . . . . .	97
181. B. Nouns with three bases, <i>pratyach</i> . . . . .	81	217. Bases in <i>ai</i> and <i>au</i> . . . . .	97
182. Bases in <i>at</i> and <i>ant</i> ; <i>adat</i> . .	82	218. Bases in <i>o</i> . . . . .	97
* 183. The nasal in the nom. and acc. dual of neuters, and in the feminine base . . . . .	83	* 219. <i>Dyo</i> . . . . .	98
* 184. The nasal in participles of re- duplicated verbs . . . . .	83	* 220. Bases in <i>ī</i> and <i>ū</i> . . . . .	98
* 185. <i>Brihat, prishat</i> . . . . .	84	1. Monosyllabic bases in <i>ī</i> and <i>ū</i> , being both masc. and fem. .	98
186. <i>Mahat</i> . . . . .	84	A. By themselves; <i>dhi, kri, lū</i> . .	98
187. Bases in <i>mat</i> and <i>vat</i> . . . . .	84	* 221. B. At the end of compounds .	98
* 188. <i>Bhavat</i> , Your Honour . . . .	85	* 222. 2. Polysyllabic bases in <i>ī</i> and <i>ū</i> , being both masc. and fem. .	100
* 189. <i>Arvat</i> and <i>arvan</i> . . . . .	86	* 223. The five fuller feminine termi- nations . . . . .	103
* 190. <i>Kiyat</i> . . . . .	86	224. 1. Monosyllabic bases in <i>ī</i> and <i>ū</i> , being feminine only, <i>dhi,</i> <i>bhū</i> . . . . .	103
191. Bases in <i>an, man, van, rājan,</i> <i>nāman</i> . . . . .	86	225. 2. Polysyllabic bases in <i>ī</i> and <i>ū</i> , being feminine only, <i>nadī,</i> <i>vadhū</i> . . . . .	104
192. <i>Brahman, divan</i> . . . . .	87	* 226. Compounds ending in mono- syllabic feminine bases in <i>ī</i> and <i>ū</i> , <i>subhrī</i> . . . . .	105
* 193. Feminines of bases of nouns in <i>an, van, vum</i> . . . . .	88		

	PAGE
*§227. Compounds ending in polysyllabic feminine bases in <i>ī</i> and <i>ū</i> , <i>bahutreyasī</i> . . .	107
228. <i>Strī</i> . . . . .	108
* 229. <i>Atistṛī</i> . . . . .	108
230. Bases in <i>ī</i> and <i>u</i> , masc. fem. neut.	109
* 231. <i>Katī</i> . . . . .	111
232. <i>Sakhi</i> . . . . .	111
233. <i>Patī</i> . . . . .	112
* 234. <i>Akshi, asthi, dadhi, sakthi</i> . . .	112
235. Bases in <i>ṛi</i> , masc. fem. neut., <i>napṛi, pitṛi</i> . . . . .	112
* 236. <i>Kroshṭu</i> . . . . .	113
* 237. <i>Nṛi</i> . . . . .	114
238. II. 2. Bases ending in <i>a</i> and <i>ā</i> , <i>kāntah, tā, tam</i> . . . . .	114
* 239. Bases in <i>ā</i> , masc. and fem., <i>viśvapā</i> . . . . .	115
* 240. <i>Hūhā</i> . . . . .	116

## CHAPTER IV.—ADJECTIVES.

§241. Declension of adjectives . . . . .	116
242. Formation of feminine base . . . . .	117
243. <i>Priyah</i> , fem. <i>priyā</i> . . . . .	117
* 244. <i>Pāchakah, pāchikā</i> . . . . .	117
245. Feminines formed by <i>ī</i> . . . . .	117
* 246. Exceptional feminines in <i>ī</i> . . . . .	117
* 247. Irregular feminines . . . . .	117
* 248. Formation of feminine substantives . . . . .	118
249. Degrees of comparison . . . . .	118
250. <i>Tara</i> and <i>tama</i> , how added . . . . .	118
251. <i>Īyas</i> and <i>ishṭha</i> , how added . . . . .	118
252. Exceptional comparatives and superlatives . . . . .	119

## CHAPTER V.—NUMERALS.

§253. Cardinals and declension of cardinals, <i>eka</i> . . . . .	120
254. <i>Dvi</i> . . . . .	124
255. <i>Tri, tisri</i> . . . . .	124
256. <i>Chatur, chatasri</i> . . . . .	124
257. <i>Pañchan, shash, ashṭan</i> . . . . .	124
* 258. Construction of cardinals . . . . .	124
259. Ordinals . . . . .	125
260. Numerical adverbs and other derivatives . . . . .	126

## CHAPTER VI.—PRONOUNS.

§261. Personal pronouns . . . . .	127
262. <i>Saḥ, sā, tat</i> . . . . .	128
* 263. <i>Syah, syā, tyat</i> . . . . .	128
264. Possessive pronouns . . . . .	128
265. Reflexive pronouns, <i>svayam</i> . . . . .	129
266. <i>Ātman</i> . . . . .	129
267. <i>Saḥ, svā, svam</i> . . . . .	129
268. Demonstrative pronouns, <i>eshaḥ, eśhā, etat</i> . . . . .	129
269. <i>Ayam, iyam, idam</i> . . . . .	129
* 270. <i>Enam, enām, enat</i> . . . . .	130
271. <i>Asau, asau, adaḥ</i> . . . . .	130
272. <i>Yāḥ, yā, yat</i> . . . . .	131
273. <i>Kāḥ, kā, kim</i> . . . . .	131
* 274. Pronouns modified by <i>ak</i> . . . . .	131
275. Compound pronouns, <i>tādṛiś</i> &c. . . . .	132
276. <i>Tāvat</i> &c. . . . .	132
277. <i>Kāśhit</i> &c. . . . .	132
278. P. nominal adjectives, <i>sarva, viśva</i> , &c. . . . .	133
279. <i>Anyah, anyā, anyat</i> . . . . .	134
280. <i>Ubhau, ubhe, ubhe</i> . . . . .	134
281. <i>Ubhayaḥ, yā, yam</i> . . . . .	134
* 282. <i>Pūrva</i> and its optional forms . . . . .	134
* 283. <i>Prathama</i> and its optional nominative plural . . . . .	134
* 284. <i>Dvitiya</i> and its optional forms . . . . .	135
* 285. Adverbial declension . . . . .	135

## CHAPTER VII.—CONJUGATION.

§286. Active and passive . . . . .	137
287. Parasmaipada and Ātmanepada . . . . .	137
288. Parasmaipada and Ātmanepada in derivative verbs . . . . .	138
289. Passive . . . . .	138
290. The thirteen tenses and moods . . . . .	138
291. Signification of tenses and moods . . . . .	139
292. Numbers and persons . . . . .	140

## CHAPTER VIII.—THE TEN CLASSES.

§293. Special and general tenses, in the ten classes . . . . .	140
294. Special or modified, general or unmodified tenses . . . . .	140
295. Division of verbal bases . . . . .	141

	PAGE
§ 296. I. First division; <i>Bhū, Tud</i> , Div, Chur classes . . . . .	141
297. II. Second division, and sub- divisions . . . . .	142
298. II a. Su, Tan, Kri classes . . . . .	143
299. II b. Ad, Hu, Rudh classes . . . . .	143
CHAPTER IX.—AUGMENT, REDUPLICATION, AND TERMINATIONS.	
§ 300. Augment and reduplication . . . . .	145
301. Augment <i>a</i> . . . . .	145
302. Reduplication in the perfect, and in the Hu verbs . . . . .	145
303. General rules of reduplication . . . . .	146
304. Aspirated initials . . . . .	146
305. Guttural initials . . . . .	146
306. Double initials . . . . .	146
307. Initial sibilant followed by a tenuis . . . . .	146
308. The vowel of the reduplicative syllable is short . . . . .	146
309. Medial <i>e</i> and <i>ai</i> are reduplica- ted by <i>i</i> , <i>o</i> and <i>au</i> by <i>u</i> . . . . .	146
310. Final <i>e</i> , <i>ai</i> , <i>o</i> are reduplicated by <i>a</i> . . . . .	146
311. Irregular reduplication by Samprasāraṇa . . . . .	147
312. Short initial <i>a</i> . . . . .	147
313. Initial <i>a</i> followed by two con- sonants . . . . .	148
314. Initial <i>ri</i> . . . . .	148
315. Short initial <i>i</i> and <i>u</i> . . . . .	148
316. Special rules of reduplication . . . . .	148
* 317. <i>Nij, vij, viśh</i> . . . . .	148
* 318. <i>Mā, hā</i> . . . . .	148
* 319. <i>Han, hi, ji, chi</i> . . . . .	148
320. Terminations . . . . .	149
321. Terminations of first and se- cond divisions . . . . .	149
322. Regular conjugation . . . . .	150
CHAPTER X.—GENERAL TENSES.	
§ 323. General or unmodified tenses . . . . .	159
324. Reduplicated perfect . . . . .	159
325. Verbs which may form the re- duplicated perfect . . . . .	159
326. The periphrastic perfect . . . . .	159

	PAGE
§ 327. Strong and weak termina- tions . . . . .	160
328. Weakening of base . . . . .	160
329. Bases ending in <i>d</i> and diph- thongs, how changed . . . . .	161
330. Bases ending in <i>i</i> , <i>ī</i> , <i>ri</i> , <i>u</i> , <i>ā</i> , <i>ri</i> , how changed . . . . .	161
CHAPTER XI.—INTERMEDIATE <i>i</i> .	
§ 331. When it <i>must</i> be omitted, when it <i>may</i> be omitted, when it <i>must</i> be inserted . . . . .	162
* 332. List of verbs in which the inter- mediate <i>i</i> <i>must</i> be omitted . . . . .	163
* 333. Verbs in which the interme- diate <i>i</i> <i>must</i> be omitted in certain tenses . . . . .	165
* 334. Special rules for the reduplica- ted perfect . . . . .	167
* 335. Special rules for the 2nd pers. sing. Par. of the red. perf. . . . .	167
* 336. Table showing when interme- diate <i>i</i> <i>must</i> be omitted . . . . .	168
* 337. Optional insertion of <i>i</i> . . . . .	168
* 338. Necessary insertion of <i>i</i> . . . . .	170
339. The intermediate <i>i</i> never liable to Guna . . . . .	171
340. Insertion of long <i>i</i> . . . . .	171
* 341. Optional insertion of long <i>i</i> . . . . .	171
342. Periphrastic perfect . . . . .	172
* 343. Periphrastic perfect of inten- sives and desideratives . . . . .	172
Paradigms of the reduplicated perfect . . . . .	172
CHAPTER XII.—STRENGTHENING AND WEAKENING.	
§ 344. Two classes of terminations, strengthening or weakening a verbal base . . . . .	175
* 345. Special forms of strengthening and weakening certain bases . . . . .	177
CHAPTER XIII.—AORIST.	
§ 346. First and second aorist . . . . .	179
347. Four forms of the first aorist . . . . .	179
348. Rules for the first form . . . . .	180

	PAGE
*§349. Rules for desideratives, intensives, &c. . . . .	181
350. Rules for the second form . . . . .	181
351. Terminations beginning with <i>st</i> or <i>sth</i> . . . . .	181
352. Roots in <i>d</i> and diphthongs . . . . .	181
* 353. <i>Mi, mi, di, li</i> . . . . .	181
* 354. <i>Ham</i> . . . . .	181
* 355. <i>Gam</i> . . . . .	181
* 356. <i>Yam</i> . . . . .	181
357. Rules for the third form . . . . .	182
* 358. <i>Mi, mi, li</i> . . . . .	182
* 359. <i>Yam, ram, nam</i> . . . . .	182
360. Rules for the fourth form . . . . .	182
* 361. <i>Slis̥h</i> . . . . .	182
* 362. <i>Duh, dih, lih, guh</i> . . . . .	182
Paradigms . . . . .	182
363. Second aorist . . . . .	186
364. Roots ending in <i>d, e, i, ri; dṛis̥</i> . . . . .	187
365. Roots with penultimate nasal . . . . .	187
366. Irregular forms . . . . .	187
* 367. Verbs which take the second aorist . . . . .	187
* 368. Verbs which take the second aorist in the Par. only . . . . .	188
* 369. The Tan verbs . . . . .	188
370. Reduplicated second aorist . . . . .	188
* 371. <i>Śri, dru, sru, kam; svi, dhe</i> . . . . .	189
372. Shortening of bases ending in <i>ay</i> . . . . .	189
373. Bases that cannot be shortened . . . . .	189
374. Compensation between base and reduplicative syllable . . . . .	189
375. Vowels of reduplicative syllable . . . . .	190
* 376. Verbs beginning and ending with double consonants . . . . .	190
* 377. Verbs with penultimate <i>ri, ri</i> . . . . .	190
378. Verbs beginning with vowels . . . . .	191
* 379. Irregular reduplicated aorist . . . . .	191
Paradigm . . . . .	191
380. When the different forms of the aorists are used . . . . .	191

#### CHAPTER XIV.—FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

§381. Future . . . . .	192
382. Changes of the base . . . . .	192

§383. Conditional . . . . .	193
384. Periphrastic future . . . . .	194
385. Benedictive . . . . .	195
* 386. Bases ending in <i>ay</i> . . . . .	195
387. Weakening in benedictive <i>Parasmaipada</i> , strengthening in benedictive <i>Ātmanepada</i> . . . . .	195
388. Intermediate <i>i</i> . . . . .	195
* 389. Weakening of base before <i>y</i> . . . . .	196
* 390. Verbs ending in <i>i, u, ri, ri</i> . . . . .	196
* 391. Verbs ending in <i>n</i> . . . . .	196
* 392. Verbs ending in <i>d</i> . . . . .	196
* 393. Verbs which take <i>Samprasāraṇa</i> . . . . .	197
* 394. Other verbs which take <i>Samprasāraṇa</i> . . . . .	197
* 395. <i>Śas</i> changed to <i>sish</i> . . . . .	197
396. Benedictive <i>Ātmanepada</i> . . . . .	198

#### CHAPTER XV.—PASSIVE.

§397. <i>Ātmanepada</i> terminations . . . . .	198
398. Special tenses of passive . . . . .	198
* 399. Causative, denominative, intensive bases . . . . .	198
400. Weakening of base. Paradigm . . . . .	199
401. General tenses of passive . . . . .	199
402. The aorist passive . . . . .	200
403. The 3rd pers. sing. aorist passive . . . . .	200
* 404. Aorist of verbs ending in <i>d</i> . . . . .	200
* 405. Aorist of verbs ending in <i>ay</i> . . . . .	200
* 406. Aorist of intensive and desiderative bases . . . . .	200
* 407. Irregular forms . . . . .	201
* 408. Verbs ending in <i>am</i> . . . . .	201
409. Paradigm . . . . .	201
410. Future, conditional, and benedictive passive . . . . .	201
411. Their optional forms . . . . .	201
* 412. Aorist passive of intransitive verbs . . . . .	203
* 413. Optional forms . . . . .	203

#### CHAPTER XVI.—PARTICIPLES, GERUNDS, AND INFINITIVE.

§414. Participle present <i>Parasmaipada</i> . . . . .	203
415. Participle future <i>Parasmaipada</i> . . . . .	204

	PAGE		PAGE
§ 416. Participle of reduplicated perfect Parasmaipada . . . . .	204	* § 447. Gerund of causatives . . . . .	211
* 417. Participle of reduplicated perfect with <i>i</i> . . . . .	205	* 448. <i>Ghu</i> verbs, <i>mā</i> , <i>sthā</i> , <i>gā</i> , <i>pā</i> , <i>hā</i> , <i>so</i> , take final <i>ā</i> . . . . .	211
418. Participle of reduplicated perfect Âtmanepada . . . . .	205	* 449. Verbs ending in nasals . . . . .	211
419. Participle present Âtmanepada . . . . .	205	* 450. Verbs ending in <i>ri</i> . . . . .	211
420. Participle future Âtmanepada . . . . .	206	* 451. <i>Ve</i> , <i>jyā</i> , <i>vye</i> . . . . .	211
421. Participle present and future passive . . . . .	206	* 452. <i>Mi</i> , <i>mi</i> , <i>dī</i> , <i>lī</i> . . . . .	211
422. Past participle passive and gerund . . . . .	206		
423. Gerund in <i>tvā</i> . . . . .	206	CHAPTER XVII.—VERBAL ADJECTIVES.	
* 424. I. The terminations <i>taḥ</i> and <i>tvā</i> , with intermediate <i>i</i> . . . . .	207	§ 453. Verbal adjectives, <i>Kṛitya</i> . . . . .	211
* 425. Penultimate <i>u</i> with optional <i>Guṇa</i> . . . . .	207	454. Adjectives in <i>tavya</i> . . . . .	212
* 426. <i>Tvā</i> with intermediate <i>i</i> and <i>Guṇa</i> . . . . .	207	455. Adjectives in <i>anīya</i> . . . . .	212
* 427. <i>Trā</i> with intermediate <i>i</i> and without <i>Guṇa</i> . . . . .	207	456. Adjectives in <i>ya</i> . . . . .	212
* 428. Nasal lost before <i>th</i> , <i>ph</i> ; <i>vañch</i> , <i>hñch</i> . . . . .	207	* 457. Exceptional verbal adjectives in <i>ya</i> and <i>tya</i> . . . . .	214
* 429. II. The terminations <i>taḥ</i> and <i>tvā</i> , without intermediate <i>i</i> . . . . .	207	* 458. Verbs changing final <i>ch</i> and <i>j</i> into <i>k</i> and <i>g</i> . . . . .	214
* 430. Final nasal dropt before <i>taḥ</i> and <i>tvā</i> . . . . .	207	459. Infinitive in <i>tum</i> . . . . .	214
* 431. Final <i>n</i> dropt and vowel lengthened; final <i>chh</i> , <i>r</i> , <i>rchh</i> , and <i>rv</i> . . . . .	208	460. Verbal adverbs in <i>am</i> . . . . .	214
* 432. Roots changing <i>v</i> to <i>ū</i> . . . . .	208		
* 433. Final <i>ai</i> changed to <i>ā</i> or <i>i</i> . . . . .	208	CHAPTER XVIII.—CAUSATIVE VERBS.	
* 434. <i>Do</i> , <i>so</i> , <i>mā</i> , <i>sthā</i> , <i>dhā</i> , <i>hā</i> change their final into <i>i</i> . . . . .	208	§ 461. Causal bases, how formed . . . . .	215
* 435. <i>Śo</i> and <i>chho</i> take <i>i</i> or <i>ā</i> . . . . .	208	* 462. <i>Guṇa</i> or <i>Vṛiddhi</i> . . . . .	215
* 436. Exceptional forms . . . . .	208	463. Exceptional causative bases, I. * II. . . . .	217
* 437. Verbs which take Samprasāraṇa . . . . .	208	464. Conjugation of causative verbs . . . . .	219
* 438. Verbs which lose penultimate nasal . . . . .	209	465. Passive of causative verbs . . . . .	219
439. Causal verbs . . . . .	209	466. General tenses of the passive . . . . .	219
440. Desiderative verbs . . . . .	209		
441. Intensive verbs . . . . .	209	CHAPTER XIX.—DESIDERATIVE VERBS.	
442. Participles in <i>naḥ</i> . . . . .	209	§ 467. Desiderative bases, how formed . . . . .	220
* 443. Adjectival participles . . . . .	210	468. Desiderative bases, how conjugated . . . . .	220
444. <i>Vat</i> added to participles . . . . .	210	469. Desiderative bases, with or without intermediate <i>i</i> . . . . .	220
445. Gerund in <i>ya</i> . . . . .	210	* 470. Strengthening of base . . . . .	220
446. Gerund in <i>tya</i> . . . . .	210	* 471. Exceptional strengthening or weakening . . . . .	220
		* 472. Desiderative bases, treated as <i>Bhū</i> verbs . . . . .	221
		473. Reduplication of desiderative bases . . . . .	222
		* 474. Bases in <i>av</i> and <i>dv</i> . . . . .	222
		* 475. <i>Sru</i> , <i>śru</i> , <i>dru</i> , <i>pru</i> , <i>phu</i> , <i>chyu</i> . . . . .	222
		476. Internal reduplication . . . . .	222
		* 477. Exceptional forms . . . . .	222

	PAGE
CHAPTER XX.—INTENSIVE VERBS.	
§ 478. Meaning of intensive or frequentative verbs . . . . .	223
479. Verbs which may form intensive bases . . . . .	223
480. Two kinds of intensive bases. Âtmanepada . . . . .	223
481. Intensive bases in <i>ya</i> , how formed and conjugated . . . . .	223
482. Parasmaipada bases, how formed and conjugated . . . . .	224
483. Conjugation of Parasmaipada bases . . . . .	224
484. Reduplication of intensive bases . . . . .	224
* 485. Verbs which insert <i>ni</i> . . . . .	225
* 486. Verbs ending in nasals . . . . .	225
* 487. <i>Jap, jabh, dah, daniś, bhañj, pas</i> . . . . .	225
* 488. <i>Char, phal</i> . . . . .	225
* 489. Verbs with penultimate <i>ri</i> . . . . .	225
* 490. Verbs ending in <i>ri</i> . . . . .	226
* 491. Exceptional intensive bases . . . . .	226
492. Secondary and tertiary bases . . . . .	226
CHAPTER XXI.—DENOMINATIVE VERBS.	
§ 493. Character of denominative verbs . . . . .	227
494, 495. Denominatives in <i>ya</i> , Parasmaipada . . . . .	227
* 496. Changes of base . . . . .	227
497. Denominatives in <i>ya</i> , Âtmanepada . . . . .	228
* 498. The Kaṇḍvâdi verbs . . . . .	228
* 499. Denominatives in <i>śya</i> . . . . .	229
* 500. Denominatives in <i>kānya</i> . . . . .	229
501. Conjugation of denominatives . . . . .	229
* 502. Denominatives in <i>aya</i> . . . . .	229
* 503. Denominatives without affixes . . . . .	230
CHAPTER XXII.—PREPOSITIONS AND PARTICLES.	
§ 504. Prepositions, <i>Upasarga</i> . . . . .	230
505. Prepositions, <i>Gati</i> . . . . .	230
506. Prepositions, <i>Karmapravachanīya</i> . . . . .	231
507. Adverbs . . . . .	231

	PAGE
§ 508. Conjunctions . . . . .	233
509. Interjections . . . . .	233
CHAPTER XXIII.—COMPOUND WORDS.	
§ 510. Manner of compounding nominal bases . . . . .	233
* 511. Treatment of feminine bases . . . . .	234
512. Six classes of compounds . . . . .	234
I. Tatpuruṣa, determinative compounds . . . . .	234
I b. Karmadhāraya, appositional determinative compounds . . . . .	234
I c. Dvigu, numeral determinative compounds . . . . .	234
II. Dvandva, collective comp. . . . .	235
III. Bahuvrīhi, possessive compounds . . . . .	235
IV. Avyayibhāva, adverbial compounds . . . . .	235
513. I. Determinative compounds . . . . .	235
* 514. Exceptional determinative compounds . . . . .	237
* 515. Inverted determinative compounds . . . . .	237
* 516. Determinative compounds ending in verbal bases . . . . .	237
517. I b. Appositional determinative compounds . . . . .	237
* 518. Inverted determinative compounds . . . . .	238
519. I c. Numeral determinative compounds . . . . .	238
* 520. Modifications of the final letters of determinative compounds . . . . .	238
521. II. Collective compounds, Itaretara and Samāhāra . . . . .	240
* 522. Precedence of words . . . . .	240
* 523. Nouns ending in <i>ri</i> . . . . .	240
* 524. Names of deities &c. . . . .	240
* 525. Modifications of the final letters of collective compounds in the singular . . . . .	241
* 526. Idiomatic expressions . . . . .	241
527. III. Possessive compounds . . . . .	241
* 528. Modifications of the final letters of possessive compounds . . . . .	241

§ 529. IV. Adverbial compounds	PAGE 242
* 530. Exceptional compounds	243
* 531. Modifications of the final letters of adverbial compounds	243

## APPENDIX I.

LIST OF VERBS	PAGE 244-285
Bhû Class (Bhvâdi, I Class)	245
I. Parasmaipada Verbs	245
II. Âtmanepada Verbs	280
III. Parasmaipada and Âtmanepada Verbs	263
Tud Class (Tudâdi, VI Class)	265
I. Parasmaipada and Âtmanepada Verbs	265
II. Parasmaipada Verbs	266
III. Âtmanepada Verbs	267
Div Class (Divâdi, IV Class)	267
I. Parasmaipada Verbs	267
II. Âtmanepada Verbs	269
III. Parasmaipada and Âtmanepada Verbs	269
Chur Class (Churâdi, X Class)	270
Parasmaipada Verbs only	270
Su Class (Svâdi, V Class)	270
I. Parasmaipada and Âtmanepada Verbs	270
II. Parasmaipada Verbs	271
III. Âtmanepada Verbs	271

Tan Class (Tanvâdi, VIII Class)	PAGE 272
Parasmaipada and Âtmanepada Verbs	272
Krî Class (Kryâdi, IX Class)	273
I. Parasmaipada and Âtmanepada Verbs	273
II. Parasmaipada Verbs	274
III. Âtmanepada Verbs	274
Ad Class (Adâdi, II Class)	275
I. Parasmaipada Verbs	275
II. Âtmanepada Verbs	279
III. Parasmaipada and Âtmanepada Verbs	280
Hu Class (Juhotyâdi, III Class)	281
I. Parasmaipada Verbs	281
II. Âtmanepada Verbs	282
III. Parasmaipada and Âtmanepada Verbs	283
Rudh Class (Rudhâdi, VII Class)	284
I. Parasmaipada and Âtmanepada Verbs	284
II. Parasmaipada Verbs	284
III. Âtmanepada Verbs	285

## APPENDIX II.

ON THE ACCENT IN SANSKRIT	PAGE 286-292
INDEX OF NOUNS	293-297
INDEX OF VERBS	297-300

# SANSKRIT GRAMMAR.



# THE DEVANÂGARÎ LETTERS.

VOWELS.			CONSONANTS.		
Initial.	Medial.	Equivalent.			
अ	—	a	क	क	k
आ	ा	â	ख	ख	kh
इ	ि	i	ग	ग	g
ई	ी	î	घ	घ	gh
उ	ु	u	ङ	ङ	ñ
ऊ	ू	û	च	च	ch (or k)
ऋ	ॠ	ri (or ri)	छ	छ	chh (or kh)
ॠ	ॡ	ri (or ri)	ज	ज	j (or g)
ऌ	ॢ	li (or li)	झ	झ	jh (or gh)
ॢ	ॣ	li (or li)	ञ	ञ	ñ
ए	ै	e	ट	ट	t (or t)
ऐ	॥	ai	ठ	ठ	th (or th)
ओ	ो	o	ड <sup>1</sup>	ड <sup>1</sup>	ḍ (or ḍ)
औ	ौ	au	ढ <sup>2</sup>	ढ <sup>2</sup>	ḍh (or dh)
			ण	ण	ṇ (or n)
			त	त	t
			थ	थ	th
			द	द	d
			ध	ध	dh
			न	न	n
			प	प	p
			फ	फ	ph
			ब	ब	b
			भ	भ	bh
			म	म	m
			य	य	y
			र	र	r
			ल	ल	l
			व	व	v
			श	श	ś (or s)
			ष	ष	sh
			स	स	s
			ह	ह	h
			॰	॰	m̐ (or m)
			ॱ	ॱ	m̐̐ (or m̐̐)
			:	:	ḥ (or ḥ)
			ॲ	ॲ	(Jihvāmālīya), ॲ
			ॳ	ॳ	(Upadhmanīya), ॳ

<sup>1</sup> Sometimes represented in the Veda by क, क, ! (or l).

<sup>2</sup> Sometimes represented in the Veda by ळ, ळ, !h (or lh).

# CHAPTER I.

## THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanāgarī alphabet ; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanāgarī* means the *Nāgarī* of the gods, or, possibly, of the Brāhmins. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pāṇ. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanāgarī*. In the *Lalitā-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Dera* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, *Mémoire sur l'Inde*, p. 8.)

Beghrām (*bhagārāma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanāgarī have been meant as an equivalent of Beghrāmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king Priyadarśi or Aśoka, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phœnician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phœnician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gīrnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gīrnar, and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets.

### § 2. Sanskrit is written from left to right.

Note—*Saṁskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmanas, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṁskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṁskāras*; all these are called *saṁskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṁskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Saṁskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāṣā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (*An Introduction to Kachchāyana's Grammar*, p. lxxxix), the original language, and *saṁskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. क, छ, क्क; ङ, झ, झ्ह; ङ, ग, गग; ङ, घ, घघ; ङ, उ, उ, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :

	Hard, (tenuis)	Hard and aspirated, (tenuis aspirate.)	Soft, (medie.)	Soft and aspirated, (medie aspirate.)	Nasals.	Liquids.	Sibilants.	Vowels. Short, Long.	Diphthongs.
1. Gutturals,	क k	ख kh	ग g	घ gh	ङ ṅ	ह h <sup>2</sup>	ऌ <sup>4</sup> (χ)	अ a आ ā	ए e ऐ ai ओ o औ au
2. Palatals,	च ch	छ chh	ज j	झ jh	ञ ñ	य y	श ṣ	इ i ई ī	
3. Linguals,	ट t	ठ ṭh	ड ḍ <sup>1</sup>	ढ ḍh <sup>1</sup>	ण ṇ	र r	ष ṣh	उ u ऊ ū	
4. Dentals,	त t	थ th	द d	ध dh	न n	ल l	स s	ऌ i (ऌ ḷi)	
5. Labials,	प p	फ ph	ब b	भ bh	म m	व v <sup>3</sup>	ऎ <sup>4</sup> (φ)	उ u ऊ ū	

Unmodified Nasal or Anusvāra, ° ṁ or ॠ ṁ.

Unmodified Sibilant or Visarga, : ḥ.

<sup>1</sup> In the Veda ढ ḍ and ढ ḍh, if between two vowels, are in certain schools written ढḍ and ढḍh.

<sup>2</sup> ह ḥ is not properly a liquid, but a soft breathing.

<sup>3</sup> व v is sometimes called Dento-labial.

<sup>4</sup> The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : ḥ.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long  $\text{रु}$  /i/, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvāmūliya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmanīya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrākṛiti*, having the shape of the thunderbolt) and  $\text{ॐ}$  (called *Gajakumbhākṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, 1. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign  $\text{ॐ}$ , called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, :, (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure ४ 4; in the Tantrâbhidhāna as like two ३ 3's. (See Prinsep, Indian Antiquities, vol. 1. p. 75.)

§ 8. There are five distinct letters for the five nasals,  $\text{ङ्}$  ṅ,  $\text{ञ्}$  ñ,  $\text{ण्}$  ṇ,  $\text{न्}$  n,  $\text{म्}$  m, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (ṅ by *k, kh, g, gh*; ñ by *ch, chh, j, jh*; ṇ by *t, th, d, dh*; n by *t, th, d, dh*; m by *p, ph, b, bh*;) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अङ्किता instead of अङ्किता *ankitā*.

अञ्चिता instead of अञ्चिता *añchitā*.

कुण्डिता instead of कुण्डिता *kuṇḍitā*.

नन्दिता instead of नन्दिता *nanditā*.

कम्पिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. अङ्किता must be pronounced as if it were written अङ्किता *ankitā*, &c.

The same applies to final  $\text{म्}$  /m at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumāras final *m* in *pausā* may be pronounced as Anusvāra; cf. Sarasvatī-Prakriyā, ed. Bombay, 1829\*, pp. 12 and 13. कौमारस्त्ववसानेऽप्यनुस्वारमिच्छन्ति। अवसाने वा। अवसाने मकारस्यानुस्वारो भवति २३। देवं। देवम्॥ The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Sarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumāras and the followers of the Kalāpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, ञँ, लँ, वँ, which are used to represent a final *m*, if followed by an initial य *y*, ल *l*, व *v*, and modified by the pronunciation of these three semivowels. (Pāṇ. VIII. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तय्याति *taṣṣyāti*;  
instead of तं लभते *taṁ labhate* we may write तल्लभते *taḷ labhate*;  
instead of तं वहति *taṁ vuhati* we may write तल्लवहति *taḷ vahati*.

Or in composition,

संयानं *saṁyānam* or संय्यानं *saṣṣyānam*;  
संलभं *saṁlabdham* or संल्लभं *saḷlabdham*;  
संवहति *saṁvahati* or संल्लवहति *saḷvahati*.

But never if the *m* stands in the body of a word, such as काम्यः *kāmyah*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम उ चारन् *saṁ u āran*, changed to सम्वारन् *saṁvāran*.

§ 10. The only consonants which have no corresponding nasals are र *r*, श *ś*, स *s*, ह *h*. A final *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra.

तं रक्षति <i>taṁ rakshati</i> .	Or in composition, संरक्षति <i>saṁrakshati</i> .
तं शृणोति <i>taṁ śṛṇoti</i> .	संशृणोति <i>saṁśṛṇoti</i> .
तं शकरोति <i>taṁ śakāram</i> .	संश्रीवति <i>saṁśṛīhvati</i> .
तं सरति <i>taṁ sarati</i> .	संसरति <i>saṁsarati</i> .
तं हरति <i>taṁ harati</i> .	संहरति <i>saṁharati</i> .

§ 11. In the body of a word the only letters which can be preceded by

\* This edition, which has lately been reprinted, contains the text—ascribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahīdhara or Mahīdāsabhaṭṭa is said to have written the Śārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sivartājadhani.)

Anusvāra are अँ, एँ, इँ, उँ. Thus अँशः *aṁśah*, धनुँषि *dhanuṁshi*, यशाँसि *yaśāṁsi*, सिंहः *siṁhaḥ*. Before the semivowels य *y*, र *r*, ल *l*, व *v*, the म *m* in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नखः *nanraḥ*, अम्लः *amlah*. In शंयोः *śamyoh* (Rv. i. 43, 4, &c.) the म stands 'padānte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvāmūliya* ञ *ṣ* (tongue-root letter), *Upadh-māniya* ञ *ṣ* (to be breathed upon), *Anusvāra* ण *m* (after-sound), *Visarga* ः *ḥ* (emission, see Taitt.-Brāhm. iii. p. 23 a), and *Repha* र *r* (burring), all letters are named in Sanskrit by adding *kāra* (making) to their sounds. Thus अ *a* is called अकारः *akārah*; क *ka*, ककारः *kakārah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ ;

*a, ā, i, ī, ri, rī, li, (lī), u, ū, e, ai, o, au ;*

if they follow a consonant, they are written with the following signs—

अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ ;

*a, ā, i, ī, ri, rī, li, (lī), u, ū, e, ai, o, au.*

There is one exception. If the vowel ए *ri* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex. निरृतिः *nirṛitiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोअग्र *goagra*, adj. preceded by cows, instead of गोअग्र *go'gra* or गवाअग्र *gavāagra*; गोअश्व *goaśvant*, cows and horses; प्राअग *praiḡga*, yoke; तिताअ *titaü*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *ki*, की *kī*, कृ *kṛi*, कृ *kṛī*, क्लि *kli*, (क्ल *klī*), कु *ku*, कू *kū*, के *ke*, कै *kai*,  
को *ko*, कौ *kau*.

The only peculiarity is that short *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of क and क. (See Prinsep's Indian Antiquities, ed. Thomas, vol. ii. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i. e. stoppage, which is marked by ॥. Thus अक must be written अक॥; kar, कर॥; ik, इक॥.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*saṃyoga*). Thus *atka* is written अक; *alpa* is written अल्; *kārtisya* is written कार्तस्यै. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क + क = क्क *kka*; न + द = न्द *nda*; त + व = त्व *tva*; स + ख = ख्ख *skha*; च + य = च्य *chya*; प + त = प्त *pta*; क + त = क्त *kta*; क + त + व = क्तव *ktva*; क + त + य = क्त्य *ktya*.

§ 17. The र् र following a consonant is written by a short transverse stroke at the foot of the letter; as क + र = क्र or क्क *kra*; ग + र = ग्र *gru*; त + र = त्र or त्र *tra*; द + र = द्र *dru*; प + द + र = पृ *phra*.

The र् र preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka*; वर + प + म = वरष्म *varshma*. This sign for र् र is placed to the right of any other marks at the top of the same letter. Ex. अर्क *arkam*; अर्केण *arkeṇa*; अर्केद् *arkendū*.

क *k* followed by ष *sh* is written क्ष or क्क्ष *ksha*.

ज *j* followed by ण *ṇ* is written ज्ञ *jñā*.

ह् *h* is sometimes written क्क्ष *jh*.

र *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

ञ् *ś*, particularly in combination with other letters, is frequently written ञ्.

Ex. ञ् *śu*; ञ् *śū*; ञ् *śra*.

§ 18. The sign of Virāma (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्ते instead of युक्ते *yunkte*.

§ 19. The proper use of the Virāma, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign । is used; at the end of a verse, or of a longer sentence, the sign ॥.

§ 20. The sign ऽ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

### List of Compound Consonants.

क्क *k-ka*, क्क्ख *k-kha*, क्क्क *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्त *k-t-ra*, क्त *k-t-r-ya*, क्त *k-t-va*, क्त *k-na*, क्त *k-n-ya*, क्त *k-ma*, क्त *k-ya*, क्त or क्त *k-ra*, क्त or क्त *k-r-ya*, क्त *k-la*, क्त *k-va*, क्त *k-v-ya*, क्त *k-sha*, क्त *k-sh-ma*, क्त *k-sh-ya*, क्त *k-sh-va*;—क्ख *kh-ya*, क्ख *kh-ra*;—ग्य *g-ya*, ग्र *g-ra*, ग्र *g-r-ya*;—घ्न *gh-na*, घ्न *gh-n-ya*, घ्न *gh-ma*, घ्न *gh-ya*, घ्न *gh-ra*;—ह् *h-ka*, क्क्ष *h-k-ta*, क्क्ष *h-k-t-ya*, क्क्ष *h-k-ya*,

ह ण-k-sha, ण ण-k-sh-va, ह ण-kha, ह ण-kh-ya, ण ण-ga, ण ण-g-ya, ह ण-gha,  
 ण ण-gh-ya, ह ण-gh-ra, ह ण-ā, ण ण-ma, ण ण-ya.

च ch-cha, छ ch-chha, च्च ch-chk-ra, च्च ch-ā, च्च ch-ma, च्च ch-ya;—छ chh-ya,  
 च्च chh-ra;—ज j-ja, ञ्ज j-jha, ज j-ā, ज्ज j-ā-ya, ज j-ma, ज्ज j-ya, ज j-ra,  
 ज j-ra;—ञ ñ-cha, ञ्ज ñ-ch-ma, ञ्ज ñ-ch-ya, ञ्ज ñ-chha, ज्ज ñ-ja, ज्ज ñ-ā,  
 ज्ज ñ-ya.

ट t-ta, ट्ठ t-ya;—थ th-ya, ठ th-ra;—ड d-ga, ढ्ढ d-g-ya, ह d-gha,  
 ह d-gh-ya, ढ d-ma, ढ्ढ d-ya;—द dh-ya, द dh-ra;—ण n-ta, ण n-tha,  
 ण n-da, ण्ण n-d-ya, ण्ण n-d-ra, ण्ण n-d-r-ya, ण्ण n-dha, ण n-ā, ण्ण n-ma,  
 ण्ण n-ya, ण्ण n-ra.

क t-ka, क्क t-k-ra, त t-ta, त्त्त t-t-ya, त्त्त t-t-ra, त्त्त t-t-va, त्त्त t-tha, त्त्त t-na,  
 त्त्त t-n-ya, त्त्त t-pa, त्त्त t-p-ra, त्त्त t-ma, त्त्त t-m-ya, त्त्त t-ya, त्त्त or त्त्त t-ra,  
 त्त्त t-r-ya, त्त्त t-ra, त्त्त t-sa, त्त्त t-s-na, त्त्त t-s-n-ya, त्त्त t-s-ya;—थ th-ya;—  
 ङ d-ga, ङ d-gha, ङ्ग d-gh-ra, ह d-da, द्द d-d-ya, ह d-dha, द्द d-dh-ya, ङ d-na,  
 ङ d-ba, ङ्ग d-bha, द्द d-bh-ya, द d-ma, द d-ya, द्द d-ra, द्द d-r-ya, ह d-va,  
 द्द d-r-ya;—भ dh-na, भ्भ dh-n-ya, भ्भ dh-ma, भ्भ dh-ya, भ्भ dh-ra, भ्भ dh-r-ya,  
 भ्भ dh-va;—न n-ta, न्त्त n-t-ya, न्त्त n-t-ra, न्त्त n-da, न्त्त n-d-ra, न्त्त n-dha,  
 न्त्त n-dh-ra, न्त्त n-na, न्त्त n-pa, न्त्त n-p-ra, न्त्त n-ma, न्त्त n-ya, न्त्त n-ra, न्त्त n-sa.

प p-ta, प्प p-t-ya, प्र p-na, प्प p-pa, प्प p-ma, प्प p-ya, प्र p-ra, प्र p-la,  
 प p-ra. प्प p-sa, प्प p-s-na;—भ b-gha, भ b-ja, ब b-da, भ b-dha, ब b-na,  
 ब b-ba, भ्भ b-bha, भ्भ b-bh-ya, भ b-ya, भ b-ra, ब b-ra;—भ bh-na, भ bh-ya,  
 भ bh-ra, भ्भ bh-ra;—म m-na, म्म m-pa, म्म m-p-ra, म्म m-ba, म्म m-bha,  
 म्म m-ma, म्म m-ya, म्म m-ra, म्म m-la, म्म m-ra.

य y-ya, य y-ra;—ल l-ka, ल l-pa, ल l-ma, ल l-ya, ल l-la, ल l-va;—  
 व r-na, व y-ya, व r-ra, व r-ra.

श ś-cha, श्श ś-ch-ya, श ś-na, श्श ś-ya, श ś-ra, श्श ś-r-ya, श ś-la, श ś-va,  
 श्श ś-r-ya, श्श ś-sa;—ष sh-ta, ष sh-t-ya, ष sh-t-ra, ष sh-t-r-ya, ष sh-t-va,  
 ष sh-tha, ष्श sh-ā, ष्श sh-n-ya, ष sh-pa, ष sh-p-ra, ष sh-ma, ष sh-ya,  
 ष sh-ra;—स s-ka, स s-kha, स s-la, स s-t-ya, स s-t-ra, स s-t-va,  
 स s-tha, स s-na, स s-n-ya, स s-pa, स s-pha, स s-ma, स s-m-ya, स s-ya,  
 स s-ra, स s-ra, स s-sa.

ह h-na, ह h-na, ह h-ma, ह h-ya, ह h-ra, ह h-la, ह h-va.

### Numerical Figures.

१ २१. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.



Thus १ stands for *e* of एकः *ekah*, one.

२ stands for *dr* of द्वौ *drau*, two.

३ stands for *tr* of त्रयः *trayah*, three.

४ stands for *ch* of चत्वारः *chatrárah*, four.

५ stands for *p* of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, vi série, tome I; Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 70; *Chips from a German Workshop*, vol. II. p. 289.

### Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus ख *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' थ *th* like *th* in 'pothouse;' फ *ph* like *ph* in 'topheavy;' घ *gh* like *gh* in 'loghouse.' ध *dh* like *dh* in 'madhouse;' भ *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ङ *ṅ* has the sound of *ng* in 'king.'
4. The palatal letters च *ch* and ज *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. ड़िरेक्टर् *Direkṭar*, गवर्नमेण्ट *Gavarṇment*, &c.\*
6. The Visarga, Jihvāmūliya and Upadhānīya are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin,' the lingual श *śh* like *śh* in 'shun,' the palatal ष *ṣ* like *ṣ* in 'session.'

\* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society*, Bengal, 1864, p. 509.

The real Anusvāra is sounded as a very slight nasal, like *n* in French 'bon.'

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents\*.

## CHAPTER II.

### RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्त्वग्निमाहात्म्यं इन्द्रस्तु देवानां महत्तमः *astvagnimāhātmyam, indrastu devānām mahattamah*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

#### *Distinction between External and Internal Sandhi.*

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prātipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

\* According to Sanskrit grammarians the real Anusvāra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pāp. I. 1, अमङ्गलानां नासिका च (चकारेण सस्वर्गोच्चारानुबूलं त्रात्यादि समुचीयते) ॥ नासिकानुसारस्य ॥ The real Anusvāra is therefore *nāsikya*, nasal; the five nasals are *anundsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

*Sandhi* or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (अं *bhyām*, भिः *bhiḥ*, अयः *bhyah*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of *Sandhi*. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् *h + t* are changed into द् + त् *dh + t*, इ + ध् *ḍ + dh*, and इ + द् *ḍ + dh*; इ *ḍ* is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short; *parivṛh + taḥ = parivṛidh + taḥ*, *parivṛiḍ + dhaḥ = parivṛiḍ + dhaḥ = parivṛiḍhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

### Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dīrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. i. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels : अ *a*, इ *i*, उ *u*, अरि *ri*, लि *li*.
2. Long vowels : आ *ā*, ई *ī*, ऊ *ū*, अरि *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ 3; अ३ *a 3*, आ३ *ā 3*, इ३ *i 3*, ई३ *ī 3*, उ३ *u 3*, औ३ *au 3*. Sometimes we find अ३ इ३, *a 3 i*, instead of ए३ *e 3*; or आ३ उ३, *ā 3 u*, instead of औ३ *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānākshara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, अरि *ri*, अरि *ri*, लि *li*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: ञँ *ñ*, ञँ *ñ*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, ए *ri*, ल *li*, if not followed by a double consonant.
2. Heavy vowels are आ *á*, ई *í*, ऊ *ú*, ए *rí*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (udâta), *grave* (anudâta), and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pân. 1. 2, 29-32.) Accents are marked in Vedic literature only.

#### *Guṇa and Vṛiddhi.*

§ 30. Guṇa is the strengthening of इ *i*, ई *í*, उ *ú*, ऊ *ú*, ए *ri*, ए *rí*, ल *li*, by means of a preceding अ *a*, which raises इ *i* and ई *í* to ए *e*, उ *u* and ऊ *ú* to ओ *o*, ए *ri* and ए *rí* to अर् *ar*, ल *li* to अल् *al*. (Pân. 1. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ár* instead of अर् *ar*, and आल् *ál* instead of अल् *al*. (Pân. 1. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ए *ri*, ए *rí*, ल *li*.
2. Guṇa vowels: ——— ए *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *á* ऐ *ai* (*a + a + i*), औ *au* (*a + a + u*), आर् *ár*, आल् *ál*.

§ 31. अ *a* and आ *á* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa नयन *jaghana*, or with Vṛiddhi नयान *jaghána*, I have killed.

#### *Combination of Vowels at the end and beginning of words.*

§ 32. As a general rule, Sanskrit allows of no hiatus (*virṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *í*, उ *u*, ऊ *ú*, ए *ri*, ए *rí*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *á*.

Calling the former liquid \*, the latter hard vowels, we may say : If the

\* The Prāṭisākhya calls them *nāmin*, for a different reason ; see *Rig-veda-Prāṭisākhya*, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. VI. 1, 107.) Thus

अ or आ + अ or आ = आ  $\hat{a} + \hat{a} = \hat{a}$ .

इ or ई + इ or ई = ई  $\hat{i} + \hat{i} = \hat{i}$ .

उ or ऊ + उ or ऊ = ऊ  $\hat{u} + \hat{u} = \hat{u}$ .

ऋ or ॠ + ऋ or ॠ = ऋ  $\hat{r}\hat{i} + \hat{r}\hat{i} = \hat{r}\hat{i}^*$ .

Ex. उक्ता अपगच्छति = उक्तापगच्छति *uktvā + apagachchati = uktvāpagachchati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + īdṛśī = nadīdṛśī*, such a river.

कर्तुं चतुः = कर्तुचतुः *kartri + cātuḥ = kartṛcātuḥ*, doing (neuter) right.

किंतु उदेति = किंतुदेति *kintu + udeṭi = kintūdeṭi*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + īśaḥ = mahīśaḥ*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. VI. 1, 87.) Thus

अ or आ + इ or ई = ए  $\hat{a} + \hat{i} = e$  ( $\hat{ai}$ ).

अ or आ + उ or ऊ = ओ  $\hat{a} + \hat{u} = o$  ( $\hat{au}$ ).

अ or आ + ऋ or ॠ = अर्  $\hat{a} + \hat{r}\hat{i} = ar$ . (Pāṇ. I, 1, 51.)

Ex. तव इन्द्रः = तवेन्द्रः *tava + indraḥ = tavendraḥ*, thine is Indra.

सा उक्ता = सोक्ता *sā + uktvā = soktvā*, she having spoken.

+ सा च्छिद्रिः = सद्धिः *sā + śiddhiḥ = sarddhiḥ*, this wealth.

तव लृकारः = तवलृकारः *tava + lṛkāraḥ = tavallṛkāraḥ*, thy letter *ṛi*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + iṣṭiḥ = kāmyeṣṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśaḥ = hitopadeśaḥ*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pāṇ. VI. 1, 88.) Thus

अ or आ + ए = ऐ  $\hat{a} + e = \hat{ai}$ .

अ or आ + ऐ = ऐ  $\hat{a} + \hat{ai} = \hat{ai}$ .

अ or आ + ओ = औ  $\hat{a} + o = \hat{au}$ .

अ or आ + औ = औ  $\hat{a} + \hat{au} = \hat{au}$ .

Ex. तव एव = तवेव *tava + eva = tavaiṇa*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikṣhiṣṭa = saikṣhiṣṭa*, she saw.

\* The letter *ṛi* is left out, because it is of no practical utility. It is treated like *ṛi*, only substituting *ṛ* for *r* in Guṇa and Vṛiddhi. Thus *लृ + अनुबन्धः* *ṛi + anubandhaḥ* becomes *लनुबन्धः* *lanubandhaḥ*, i. e. having *ṛi* as indicatory letter.

† Some grammarians consider the Sandhi of  $\hat{a}$  with *ṛi* optional, but they require the shortening of the long *a*. Ex. *ब्रह्मा + ऋषिः* *brahmā + ṛiṣiḥ = ब्रह्मर्षिः* *brahmarṣiḥ* or *ब्रह्मर्षिः* *brahma ṛiṣiḥ*, Brahman, a Rishi.

तव ओष्ठः = तवौष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavati = sautsukyavati*, she desirous.

Or in compounds, राम + ऐश्वर्ये = रामैश्वर्ये *rāma + aiśvaryam = rāmaishvaryam*, the lordship of Rāma.

सीता + औपम्यं = सीतोपम्यं *sītā + aupamyam = sitaupamyam*, similarity with Sītā, the wife of Rāma.

§ 35. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

इ or ई	{	अ or आ = अ or या	i	{	ā = yā.
		इ or ई = यू or यू			ī = yī.
		उ or ऊ = यु or यू			ū = yū.
		ए or ऐ = ये or ये			e, ai = ye, yai.
		ओ or औ = यो or यो			o, au = yo, yau.
ऋ or ॠ	{	अ or आ = र or रा	ri	{	ā = rā.
		इ or ई = रि or री			ī = rī.
		उ or ऊ = रु or रु			ū = rū.
		ए or ऐ = रे or रे			e, ai = re, rai.
		ओ or औ = रो or री			o, au = ro, rau.
उ or ऊ	{	अ or आ = व or वा	ū	{	ā = vā.
		इ or ई = वि or वी			ī = vī.
		उ or ऊ = वू or वू			ū = vū.
		ए or ऐ = वे or वे			e, ai = ve, vai.
		ओ or औ = वो or वी			o, au = vo, vau.

Ex. दधि अत्र = दध्यात्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुत *karṭri + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aḍa.

In compounds, नदी + अर्थे = नद्यर्थे *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्रात्र *chakryatra* or चक्रि अत्र *chakri atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except ā), the last element of the Guṇa-vowel is changed into a semivowel. If ā follows, ā is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

ए (e) + any vowel (except ā) = एय् (ay).

ओ (o) + any vowel (except ā) = ओय् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha* = *sakhayāgachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha* = *sakhayiha*, Friend, here!

प्रभो रहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गयोशः *go + īśaḥ* = *gayōśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. vi. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रिये अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyarthah*.

श्रिये ऋते = श्रियायृते *śriyai ṛite* = *śriyāyṛite*.

रवी अस्तमिते = रवावस्तमिते *rauv astamite* = *ravāvastamite*, after sunset.

तो इति = ताविति *tau iti* = *tāviti*.

In composition, नी + अर्थ = नावर्थे *nau + artham* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ए *e*, औ *o*, may be dropt before all vowels (except ऌ, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.

प्रभो रहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ रहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *āi*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रिये अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthah*.

3. The final व् *v* of आव् *āv*, for औ *āu*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तो इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See *Rig-veda-prāṭisākhya*, ed. M. M., Sūtras 129, 132, 135: Pāṇ. vi. 1, 78; viii. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य *y* and र *r*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pāṇ. vi. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra* = *śive'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrīhāṇa* = *prabho 'nugrīhāṇa*,  
Lord, please.

In composition this elision is optional. (Pāṇ. vi. 1, 122.)

Ex. गो + अश्वाः = गोऽश्वाः or गोअश्वाः *go + āśvāḥ* = *go 'śvāḥ* or *go āśvāḥ*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *garākṣaḥ*, a window, lit. a bull's eye; गवेन्द्रः *gavendraḥ*, lord of kine, (a name of Kṛṣṇa); गवाजिनं or गोऽजिनं *gavājinam* or *go 'jinam*, a bull's hide.

#### Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pāṇ. i. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādhu imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लने एते *lane ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणीव *maṇīva*, i.e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i.e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस् *adas*. (Pāṇ. i. 1, 12.)

Ex. अमी अश्वाः *amī āśvāḥ*, these horses.

अमी इशवः *amī ishavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)



*Irregular Sandhi.*

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in **अ** or **आ** *ā* is followed by a verb beginning with **ए** *e* or **ओ** *o*, the result of the coalescence of the vowels is **ए** *e* or **ओ** *o*, not **ऐ** *ai* or **औ** *au*. (Pāṇ. vi. 1, 94.)

Ex. **प्र + एजते** = **प्रेजते** *pra + ejate = prejate*.

**उप + एषते** = **उपेषते** *upa + eshate = upeshate*.

**प्र + एषयति** = **प्रेषयति** *pra + eshayati = preshayati* \*.

**परा + एक्षति** = **परेक्षति** *parā + ekhati = parekhati*.

**उप + ओषति** = **उपोषति** *upa + oshati = uposhati*.

**परा + ओहति** = **परोहति** *parā + ohati = parohati*.

This is not the case before the two verbs **एष** *edh*, to grow, and **इ** *i*, to go, if raised by Guṇa to **ए** *e*. (Pāṇ. vi. 1, 89.)

Ex. **उप + एषते** = **उपैषते** *upa + edhate = upaidhate*.

**अव + एति** = **अवैति** *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with **ए** or **ओ** *e* or *o*, the elision of the final **अ** or **आ** *ā* of the preposition is optional.

§ 44. If a root beginning with **ञृ** *ṛi* is preceded by a preposition ending in **अ** *a* or **आ** *ā*, the two vowels coalesce into **आर्** *ār* instead of **अर्** *ar*. (Pāṇ. vi. 1, 91.)

Ex. **अप + ञृच्छति** = **अपाच्छति** *apa + ṛichchhati = apārchchhati*.

**अव + ञृणाति** = **अवार्षाति** *ava + ṛiṇāti = avārṇāti*.

**प्र + ञृजते** = **प्रार्जते** *pra + ṛijate = prārjate*.

**परा + ञृषति** = **पार्षति** *parā + ṛishati = parārshati*.

In verbs derived from nouns and beginning with **ञृ** *ṛi*, this lengthening of the **अ** *a* of the preposition is optional. (Pāṇ. vi. 1, 92.)

In certain compounds **ञृणं** *ṛiṇam*, debt, and **ञृतः** *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by **अ** *a*; **प्र + ञृणं** = **प्रार्णं** *pra + ṛiṇam = prārṇam*, principal debt; **ञृण + ञृणं** = **ञृणार्णं** *ṛiṇa + ṛiṇam = ṛiṇārṇam*, debt contracted to liquidate another debt; **शोक + ञृतः** = **शोकार्णः** *śoka + ṛitaḥ = śokārṇaḥ*, affected by sorrow. Likewise **ऊह** *ūh*, the substitute for **वाह** *vāh*, carrying, forms Vṛiddhi with a preceding **अ** *a* in a compound. Thus **विश्व + ऊहः** *viśva + ūhaḥ*, the acc. plur. of **विश्ववाह** *viśvavāh*, is **विश्वौहः** *viśvauhaḥ*. (Pāṇ. vi. 1, 89, vārt.)

§ 45. If the initial **ओ** *o* in **ओष्ठः** *oṣṭhaḥ*, lip, and **ओतुः** *otuḥ*, cat, is preceded in a compound by **अ** or **आ** *ā*, the two vowels may coalesce into **औ** *au* or **ओ** *o*. (Pāṇ. vi. 1, 94, vārt.)

Ex. **अधर + ओष्ठः** = **अधरोष्ठः** or **अधरोष्ठः** *adhara + oṣṭhaḥ = adharauṣṭhaḥ or adharošṭhaḥ*, the lower lip.

**स्थूल + ओतुः** = **स्थूलौतुः** or **स्थूलोतुः** *sthūla + otuḥ = sthūloutuḥ or sthūlotuḥ*, a big cat.

\* In nouns derived from **प्रेष** *presk*, the rule is optional. Ex. **प्रेष्य** or **प्रेष्य** *preshya* or *praishya*, a messenger. **प्रेष** *preska*, a gleaner, is derived from **प्र** *pra* and **ईष** *ish*.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by स or सा *ā* in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममाष्ठः *mama + oṣṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians :

स्वैरं *svairam*, wilfulness, and स्वैरिन् *svairin*, self-willed, from स्व + ईः *sra + fra*.

अक्षौहिणी *akshauhiṇī*, a complete army, from अक्ष + ऊहिनी *aksha + ūhinī*.

प्रौढः *prauḍhaḥ*, from प्र + ऊढः *pra + ūḍhaḥ*, full grown.

प्राहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ūhaḥ*.

प्रेषः *praishah*, a certain prayer, from प्र + एषः *pra + eshaḥ*. (See § 43.)

प्रेष्यः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. 1, 15.)

Ex. अहो अपेहि *aho apehi*, Halloo, go away !

§ 48. Indeclinables consisting of a single vowel, with the exception of सा *ā* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. 1, 14.)

Ex. इ इन्द्र *i indra*, Oh Indra ! उ उमेश *u umēśa*, Oh lord of Umā !

सा एवं *ā evam*, Is it so indeed ?

§ 49. If सा *ā* (which is written by Indian grammarians साङ् *ḍāṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as ... exclusively or exclusively' or 'a little,' it is liable to the rules of Sandhi.

Ex. सा अध्ययनात् = साध्ययनात् *ā adhyayanāt = ādhyayanāt*, until the reading begins.

सा एकदेशात् = ऐकदेशात् *ā ekadeśāt = aikadeśāt*, to a certain place.

सा आलोचितं = आलोचितं *ā ālochitam = ālochitam*, regarded a little.

सा उष्णं = ओष्णं *ā uṣṇam = oṣṇam*, a little warm.

सा इहि = एहि *ā ihi = ehi*, come here.

If सा *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. सा एवं किल तत् *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. देवदत्ता ३ । एहि *devadattā 3 ehi*, Devadatta, come here !

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL.	WITH INITIAL.				
	अ a	आ ā	इ i	ई ī	उ u
अ a	आ ā	ए e	ओ o	अ ar	अल al
इ i	य ya	या yā	इ i	यू yū	यू yū
उ u	व va	वा vā	वि vi	वू vū	वू vū
ऊ ū	र ra	रा rā	रि ri	रू rū	रू rū
औ औ	ल la	ला lā	लि li	लू lū	लू lū
ए e	ए e	अयि ayi	अयौ ayō	अयू ayū	अयू ayū
ऐ ai	अ a	आ ā	इ i	ई ī	उ u
ओ o	अ a	आ ā	इ i	ई ī	उ u
औ औ	अ a	आ ā	इ i	ई ī	उ u

<sup>1</sup> Rī rī dhyān hrassa rikāre pare rī rī ūti rūpadeyam ; dīrhe tu rī ityeta. Rōjī rānasī rī      2 Rī ar I rī ā      3 I, ā or rī, id.

*Combination of Final and Initial Consonants.*

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Padu*-terminations (भ्यां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् *k*, झ *ñ*, ट *t*, ण *n*, त् *t*, न् *n*, प् *p*, म् *m*, ल *l*, ः *h*, ः *m̐*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: क् *kh* by क *k*; घ् *gh* by ग *g*; छ् *chh*, however, not by च *ch*, but by ट *t*, &c. Ex. चित्रलिक् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग् *g* by क *k*; द् *d* by त् *t*, &c. Ex. हृद् *hrid*, heart; nom. हृत् *hrit*. This reduces the fifteen to ten\*.
3. No palatal च *ch* can ever be final; hence the only remaining palatal, the च् *ch*, is replaced by the corresponding guttural क् *k*†. Ex. वाक् *vāch*, speech; voc. वाक् *vāk*. Final झ *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र *r*, ल *l*, व *v*), ल *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into ट *t*; sometimes into क *k* or त् *t*.

\* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel; अजन्तः *ajantah*, ending in a vowel, instead of अजन्तः *ajantah*.

transition of च *ch* into ग् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

#### 1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvāra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvāra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvāra, and Visarga, being superadded to the changes of place.

§ 62. Final त् *t* before palatals (च् *ch*, च् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, श् *ś*) is changed into a palatal. (Pāṇ. VIII. 4, 40.)

Ex. तत् + च = तच् *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्छृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this \*.

तत् + जायते = तज्जायते *tat + jāyate = tajjāyate*, this is born. The final त् *t* is changed into च् *ch* and then into ज् *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jetā = jagajjetā*, conqueror of the world.

The same change would take place before an initial झ् *jh*; and before an initial ञ् *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. (§ 68.)

§ 63. Final न् *n* before ज् *j*, झ् *jh*, ञ् *ñ*, and श् *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = तान्नयति *tān + jayati = tāñjayati*, he conquers them. (Pāṇ. VIII. 4, 40.)

Note—Rules on the changes of final न् *n* before च् *ch*, च् *chh*, and श् *ś* will be given hereafter. See § 73, 74.

§ 64. Final त् *t* before द् *ḍ*, द् *ḍh*, ड् *ḍ*, द् *ḍh*, ण् *ṇ* (not च् *sh*, Pāṇ. VIII. 4, 43) is changed into a lingual.\* (Pāṇ. VIII. 4, 41.)

Ex. तत् + डयते = तड्ढयते *tat + ḍayate = taḍḍayate*. The final त् *t* is changed into द् *ḍ* and then into ड् *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭikā = taṭṭikā*, a gloss on this.

एतत् + ठक्कुरः = एतट्ठक्कुरः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

\* श् *ś*, according to § 92, is generally changed to च् *chh*: तच्छृणोति *tachchṛṇoti*.

The same change would take place before an initial ढ *ḍh*; and before an initial ञ *ṇ*, ण *ṇ* might become either ढ *ḍ* or ञ *ṇ*. (§ 68.)

§ 65. Final न् *n* before इ *i*, ए *e*, अ *a* (not ए *śh*, Pāṇ. VIII. 4, 43) is changed to ञ *ṇ*.

Ex. महान् + डामरः = महाडामरः *mahān + ḍāmarah = mahāṇḍāmaroḥ*, a great uproar.

Note—Rules on the changes of न् *n* before इ *i* and ए *e* (not ए *śh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*m̐*) and Visarga (*ḥ*) will be explained together with the changes of quality to which these letters are liable.

## 2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल् *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क् *k* before sonants, changed into ग् *g* :

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said !

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhhanagarvitam*, Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य् *y* : वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent \*.

2. ट् *ṭ* before sonants, changed into ड् *ḍ* :

परिव्राट् + अयं = परिव्राडयं *parivrāṭ + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāṭ + hasati = parivrāḍ hasati*, the mendicant laughs ; (also परिव्राट् हसति *parivrāṭ ḥhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāṭ + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations : परिव्राट् + भिः = परिव्राड्भिः *parivrāṭ + bhiḥ = parivrāḍbbhiḥ*.

\* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāch*; cf. Pāṇ. VIII. 4, 45, vārt.

3. *प* *p* before sonants, changed into *ब* *b*:

ककुप + अत्र = ककुबत्र *kakup + atra = kakubatra*, a region there, (inflectional base ककुभ् *kakubh*.)

अप + घटः = अघटः *ap + ghaṭaḥ = abghaṭaḥ*, a water-jar.

अप + जयः = अजयः *ap + jayaḥ = abjayaḥ*, obtaining water.

अप + मयः = अमयः *ap + mayuḥ = ammayuḥ*, watery. (§ 69.)

ककुप + भिः = ककुभिः *kakup + bhiḥ = kakubbhiḥ*, instrum. plur.

4. *त* *t* before sonants, changed into *द* *d*, except before sonant palatals and linguals, when (according to § 62) it is changed into *ज* *j* and *इ* *ḍ*:

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśaḥ = jagadīśaḥ*, lord of the world.

महत् + धनुः = महद्भनुः *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

*त* *t* before sonant palatals, changed into *ज* *j*: see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam*, water of the river.

*त* *t* before sonant linguals, changed into *इ* *ḍ*: see § 62:

एतत् + डामरः = एतद्दामरः *etat + ḍāmarah = etaddāmarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final *त* *t* before the possessive suffixes *मत्* *mat*, *वत्* *vat*, *विन्* *vin*, *वल* *vala* is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidyut + vat = vidyutvat*, possessed of lightning. Final *स्* *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin*, instead of तेजोविन् *tejovin*; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis + mat = jyotishmat*, instead of ज्योतिर्मत् *jyotirmat*; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds *क* *k*, *ट* *ṭ*, *त* *t*, *प* *p* are followed by initial nasals, chiefly *न* *n* and *म* *m*. The nasals being sonant, they require the change of *क* *k*, *ट* *ṭ*, *त* *t*, and *प* *p* into *ग* *g*, *इ* *ḍ*, *द* *d*, and *ब* *b*; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written *ङ* *ṅ*, *ण* *ṇ*, *न* *n*, *म* *m*. (Pāṇ. VIII. 4, 45.)

Ex. दिक् + नागः = दिङ्नागः or दिङ्गणः *dik + nāgaḥ = diṅnāgaḥ or diṅṇāgaḥ*, a world-elephant.

मधुलिङ्ग + नदेति = मधुलिङ्गनदेति or मधुलिङ्गनर्दति *madhuliṅg + nardati = madhuliṅgnardati or madhuliṅgnardati*, the bee hums.

जगत् + नाथः = जगन्नाथः or जगन्नाथः *jagat + nāthaḥ = jagadnāthaḥ or jagannāthaḥ*, lord of the world.

अप + नदी = अब्जदी or अमनदी *ap + nadī = abnadi or amnadi*, water-river.

प्राक् + मुखः = प्राङ्मुखः or प्राङ्मुखः *prāk + mukhaḥ = prāṅmukhaḥ or prāṇmukhaḥ*, facing the east.

भवत् + मतं = भवन्मतं or भवन्मतं *bhavat + matam = bhavadmatam or bhavanmatam*, your opinion.

Note.—If a word should begin with a guttural, palatal, or lingual *n* (इ न्, ए न्, or अ न्) then a final *n̄t* would change its place or organ at the same time that it became a nasal. It would become इ न्, ए न्, or अ न्. There are, however, no words in common use beginning with इ न्, ए न्, or अ न्.

§ 68. Before the suffix *मय* *mayā* and before *मात्रं* *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45. vārt.)

Ex. *वाक्* + *मयं* = *वाङ्मयं* *vāk + mayam = vāṁmayam*, consisting of speech.

*मधुलिङ्ग* + *मात्रं* = *मधुलिङ्गमात्रं* *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

*तन्* + *मात्रं* = *तन्मात्रं* *tan + mātram = tanmātram*, element.

Note.—Ninety-six is always *षष्ट्यवति* *ṣaṣṭyavati*, never *षड्शवति* *ṣaḍśavati*.

§ 69. The initial *h*, if brought into immediate contact with a final *क्* (*ṛg*), *ट* (*ṛḍ*), *त्* (*ṛd*), *प्* (*ṛb*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into *घ gh*, *ढ dh*, *ध dh*, *भ bh*. (Pāṇ. VIII. 4, 62.)

Ex. *धिक्* + *हस्तिनः* = *धिहस्तिनः* or *धिग्घस्तिनः* *dhik + hastinaḥ = dhiḡghastinaḥ* or *dhiḡghastinaḥ*, Fic on the elephants!

*परिव्राट्* + *हतः* = *परिव्राट्हतः* or *परिव्राट्हुतः* *parivrāṭ + hataḥ = parivrāṭhataḥ* or *parivrāṭhutaḥ*, the mendicant is killed.

*तन्* + *हुतं* = *तद्हुतं* or *तद्हुतं* *tan + hutam = tadhutam* or *tadhutam*, this is sacrificed.

*अप्* + *हरणं* = *अप्हरणं* or *अप्भरणं* *ap + haraṇam = abharaṇam* or *abbharaṇam*, water-fetching.

§ 70. *त्* before *ल्* is not changed into *ट्*, but into *ल्*. (Pāṇ. VIII. 4, 60.)

Ex. *तत्* + *लब्धं* = *तलब्धं* *tan + labdham = talabdhham*, this is taken.

*बृहत्* + *ललाटे* = *बृहत्ललाटे* *brihat + lalāṭam = brihallalāṭam*, a large forehead.

§ 71. Final *न्* before *ल्* is changed into *ल्*; but this *ल्* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. *महान्* + *लाभः* = *महान्नाभः* *mahān + lābhaḥ = mahāṅ lābhaḥ*, large gain.

§ 72. Final *ङ्*, *ण्*, and *न्*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. *धावन्* + *अश्वः* = *धावन्नाश्वः* *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

*प्रत्यङ्* + *आस्ते* = *प्रत्यङ्नास्ते* *pratyañ + āste = pratyañnāste*, he sits turned toward the west.

*सुगण्* + *आस्ते* = *सुगण्नास्ते* *sugaṇ + āste = sugaṇnāste*, he sits counting well\*.

If *ङ्*, *ण्*, and *न्* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. *कवीन्* + *आह्वयस्व* *kavīn + āhvaṃsva*, call the poets.

\* Technical terms like *उच्चादि* *uccādi*, a list of suffixes beginning with *उच्*, or *निर्दिष्ट* *nirḍiṣṭa*, words ending in *tiṣṭ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.



§ 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.

Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of श् *ś*.

Final न् *n* before ट् *t*, ठ् *ṭh*, requires the intercession of श् *śh*.

Final न् *n* before त् *t*, थ् *ṭh*, requires the intercession of स् *s*. (Pân.

viii. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvâra.

Ex. हसन् + चकार = हसञ्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावञ्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a running goat.

चलन् + टिट्ठिमः = चलञ्छिट्ठिमः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुः = महञ्छक्कुः *mahān + ṭhakkuraḥ = mahāmśṭhakkuraḥ*, a great idol.

पतन् + तरुः = पतञ्छरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रशान् *praśām*, quiet, forms the nom. प्रशान् *praśān*; but this final न् *n*, being the representation of an original न् *m*, is not allowed before च् *ch*, छ् *chh*, ट् *t*, ठ् *ṭh*, त् *t*, थ् *ṭh* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *praśān + chinoti = praśāñchinoti*; not प्रशाञ्चिनोति *praśāmśchinoti*. (Pân. viii. 3, 7.)

§ 74. Final ण् *ṇ* and ण् *ṇ* may be followed by initial श् *ś*, श् *śh*, स् *s* without causing any change; but it is optional to add a क् *k* after the ण् *ṇ* and a ट् *t* after the ण् *ṇ*. Thus ण् *ṇ* becomes ण् *ṇksa* (or ण् *ṇkchha*, § 92); ण् *ṇsha* becomes ण् *ṇksha*; ण् *ṇsa* becomes ण् *ṇksa*; ण् *ṇsa* becomes ण् *ṇksa* (or ण् *ṇkchha*); ण् *ṇsha* becomes ण् *ṇksha*; ण् *ṇsa* becomes ण् *ṇksa*. (Pân. viii. 3, 28.)

Ex. प्राक् + शेते = प्राक्शेते or प्राक्शेते (or प्राक्छेते) *prāṇ + śete = prāṇśete or prāṇkśete (or prāṇkchete)*.

सुगण + सरति = सुगणसरति or सुगणसरति *sugaṇ + sarati = sugaṇsarati or sugaṇsarati*.

§ 75. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before श् *śh*, where it remains unchanged. Before श् *ś* it is first changed into palatal न् *ñ*\* (§ 63); and न् *ñs* may again be changed to न् *ñchś*, न् *ñchch* (§ 72, 92), or न् *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न् *ns* may be changed into न् *nts*. (Pân. viii. 3, 30.)

Ex. तान् + षट् = तान् *tān + ṣaṭ = tānṣaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान् *tān + śārdūlān = tānśārdūlān or tāñśārdūlān or tāñchśārdūlān or tāñchhārdūlān*, those tigers. (Pân. viii. 3, 31.)

\* To allow न् *ns* to remain unchanged before श् *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānsahate* or *tāntsahate*, he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hims) + su = hinsu* or *hinsu*, among enemies. (The base हिंस *hims*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final द् before स् *s* must remain unchanged, and त् *t* may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ* or *ṣaṭtsaritaḥ*, six rivers. (Pāṇ. VIII. 4, 42; 3, 29.)

#### Anusvāra and Final म् *m*.

§ 77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra = kimatra*, What is there?

Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pāṇ. VIII. 4, 59), viz.

Before क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, the final म् *m* or Anusvāra may be changed into ङ *ṅ*.

Before च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, to ञ *ñ*.

Before द *t*, ध *th*, ड *d*, ढ *dh*, ण *n*, to ण *n*.

Before त *t*, थ *th*, द *d*, ध *dh*, न *n*, to न *n*.

Before प *p*, फ *ph*, ब *b*, भ *bh*, म् *m*, to म् *m*.

Before य *y*, ल *l*, व *v*, to य *y*, ल *l*, व *v*. See § 56. 6.

Hence it follows that final म् *m* may be changed into Anusvāra before all consonants, and must be so changed only before ङ *ṅ*, श *ś*, ष *ṣ*, ह *h*, and र *r*, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into ङ *ṅ*, ञ *ñ*, ण *n*, न *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तां जयति *tān jayati*, he conquers her, is written ताञ्जयति *tāñ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into ताञ्जयति *tāñ jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or तान् दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kiṁ karoshi* (or *kiṅ karoshi*), What doest thou?

शत्रुम् + गहि = शत्रुं गहि (or शत्रुञ्जहि) *śatrum + jahi = śatruṁ jahi* (or *śatruñ jahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीं तरति) *nadim + tarati = nadīm tarati* (or *nadīm tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुं नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम् फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रं मीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य y, ल l, व v :

सत्वरम् + याति = सत्वरं याति (or सत्वरं याति) *satvaram + yāti = satvaram yāti* (or *satvaraṃ yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्यां लभते) *vidyām + labhate = vidyām labhate* (or *vidyāṃ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तं वेद) *tam + veda = tam veda* (or *taṃ veda*), I know him.

Before र r, श ś, ष sh, स s, ह h :

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 78. म् m at the end of a word in *pausā*, i. e. at the end of a sentence, is pronounced as m, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवं *evam*.)

§ 79. Final म् m before ह h, if ह h be immediately followed by न n, य y, ल l, व v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + हनुते = किं हनुते or किन्नुते *kim + hnute = kim hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or किं ह्यः *kim + hyaḥ = kim hyaḥ* or *kiṃ hyaḥ*, What about yesterday ?

किम् + हलयति = किं हलयति or किं हलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ kri is preceded by the preposition सम् sam, an स s is inserted, and म् m changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṃskṛitaḥ*, hallowed.

§ 81. In सवाज् *samrāj*, nom. सवाद् *samrād*, king, न् *m* is never changed. (Pāṇ. VIII. 3, 25.)

*Visarga and Final सs and रr.*

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three : that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the रr.

§ 83. The only sibilant which can be final *in pausa* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally ततꣳ कामः) *tataḥ + kāmah = tataḥ kāmah* (originally *tataꣳkāmah*), hence love.

पूर्वः + चंद्रः = पूर्वचंद्रः *pūrnah + chandrah = pūrnah chandrah*, the full moon.

तरोः + छाया = तरोश्छाया *taroh + chhāyā = taroś chhāyā*, the shade of the tree.

भीतः + टलति = भीतटलति *bhītah + talati = bhītashtalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नठक्कुरः *bhagnah + thakkurah = bhagnashthakkurah*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्याꣳ पारं) *nadyāḥ + páram = nadyāḥ páram* (originally *nadyāꣳpáram*), the opposite shore of a river.

Visarga before sibilants (Pāṇ. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptah + śīśuḥ = suptaś śīśuḥ* or *suptah śīśuḥ*, the child sleeps.

भागः + षोडशः = भागषोडशः or भागः षोडशः *bhāgah + shoḍaśah = bhāgash shoḍaśah* or *bhāgah shoḍaśah*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamah + sargah = prathamas-sargah* or *prathamah sargah*, the first section.

Note 1—If Visarga is followed by an initial **त्** *ts*, it is not changed into dental **त्स**, but remains Visarga, as if followed by **स्** *s*. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. देवाः + स्थ = देवाः स्थ or देवा स्थ *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्स्य *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *nari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati*.)

Note 3—If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क *k*, ख *kh*, प *p*, फ *ph*, and are governed by these words, श् *sh* may be substituted for final Visarga. सर्पिष्पिबति or सर्पिः पिबति *sarpishpibati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpīḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the general rule is that it be changed into र *r*. (See, however, § 86.) This rule admits, however, of the following exceptions :

1. If the Visarga is preceded by आ *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by अ *a*, and followed by any vowel except आ *a*, the Visarga is dropt.
3. If the Visarga is preceded by अ *a*, and followed by a sonant consonant, the Visarga is dropt, and the अ *a* changed to ओ *o*.
4. If the Visarga is preceded by अ *a*, and followed by आ *a*, the Visarga is dropt, अ *a* changed into ओ *o*, after which, according to § 41, the initial अ *a* must be elided. The sign of the elision is ऽ, called *Avagraha*.

Examples of the general rule :

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishnu is victorious.

पशोः + बन्ध = पशोर्बन्धः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्वेनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

## Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *āśvāḥ + amī = āśvā amī*, these horses.

आगताः + क्षुषयः = आगता क्षुषयः *āgatāḥ + ṛishayaḥ = āgatā ṛishayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतन्ते = छात्रा यतन्ते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhiḥ*, instrum. plur. of मास् *mās*, moon.

## Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he ?

कः + क्षुषिः = क क्षुषिः *kaḥ + ṛishih = ka ṛishih*, Who is the poet ?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

## Examples of the third exception :

शोभनः + गन्धः = शोभनो गन्धः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanah + ghaṭaḥ = nūtano ghaṭaḥ*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyaḥ + śakāraḥ = mūrdhanyo śakāraḥ* the lingual *n*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manah + ramaḥ = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ + bhiḥ = nobhiḥ*, instrum. plur. with the noses.

## Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo 'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + astram = ayo 'stram*, an iron-weapon.

१ 85. There are a few words in which the final letter is etymologically *र* \*. This *र*, as a final, is changed into Visarga, according to १ 82, and it

\* It is called **रजातो विसर्गः** *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by **अ**, in पुनः *punaḥ*, again ; प्रातः *prātaḥ*, early ; अन्तः *antaḥ*, within ; अहः *akah*, day (१ 196) ; in the voc. sing. of nouns in अरि, ex. पितरः, from पितृ *pitrī*, &c. ; and in verbal forms such as अजागर *ajāgar*, 2.3. sing. impf. of जागृ *jagrī*

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by **अ** *a*, and followed by any sonant letter, vowel or consonant, the **र** *r* is retained.

Ex. पुनः + अपि = पुनरपि *punaḥ + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give!

§ 86. No **र** *r* can ever be followed by another **र** *r* (Pân. viii. 3, 14). Hence final Visarga, whether etymologically **स्** *s* or **र** *r*, if followed by initial **र** *r*, and therefore by § 84 changed to **र** *r*, is dropt, and its preceding vowel lengthened. (Pân. vi. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्रातरक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect!

पुनः + रोगी = पुना रोगी *punaḥ + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, **स्** *s* and **र** *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns **सः** *saḥ* and **एषः** *eṣaḥ*, this, become **स** *sa* and **एष** *eṣu* before consonants and vowels, except before short **अ** *a* and at the end of a sentence. (Pân. vi. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः + इंद्रः = स इंद्रः *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः *mṛitaḥ saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus **स एष** *sa eṣa* becomes occasionally **सैष** *saisha*, he, this person. **स इंद्रः** *sa indraḥ* appears as **सेंद्रः** *sendraḥ*. (Pân. vi. 1, 134.)

The pronoun **स्यः** *syah*, he, follows the same rule optionally in poetry. (Pân. vi. 1, 133.)

§ 88. **भोः** *bhoḥ*, an irregular vocative of **भवत्** *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. viii. 3, 22.)

Ex. **भोः** + ईशान = **भो** ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord!

**भोः** + देवाः = **भो** देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods!

The same applies to the interjections **भगोः** *bhagoḥ* and **अघोः** *aghoḥ*, really irregular vocatives of **भगवत्** *bhagavat*, God, and **अघवत्** *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in **अस्** as, **इस्** is, **उस्** us, forming the first part of a Compound.

1. Before derivatives of **कृ** *kṛi*, to do (e.g. **कर** *kara*, **कार** *kāra*), before derivatives of **कम्** *kam*, to desire (e.g. **कांत** *kānta*, **काम** *kāma*), before **कंस** *kaṁsa*, goblet, **कुम्भ** *kumbha*, jar, **पात्र** *pātra*, vessel, **कुशा** *kuśā*, counter, board, **कर्ण** *karṇi*, ear, the final Visarga of bases in **अस्** as is changed to **स्** s. (Pāṇ. VIII. 3, 46.)

Ex. **श्रेयः + करः = श्रेयस्करः** *śreyah + karaḥ = śreyaskaraḥ*, making happy.

**अहः + करः = अहस्करः** *ahah + karaḥ = ahaskaraḥ*, iron.

**अयः + कुम्भः = अयस्कुम्भः** *ayah + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. **अधः + पदं = अधस्पदं** *adhaḥ + padam = adhaspadam*, below the foot.

**दिवः + पतिः = दिवस्पतिः** *divah + patiḥ = divaspatiḥ*, lord of heaven.

**वाचः + पतिः = वाचस्पतिः** *vāchah + patiḥ = vāchaspatiḥ*, lord of speech.

**भाः + करः = भास्करः** *bhah + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in **इस्** is and **उस्** us, such as **हविः** *haviḥ*, **धनुः** *dhanuḥ*, &c., before words beginning with **क्** *k*, **ख्** *kh*, **प्** *p*, and **फ्** *ph*, always take **श्** *sh*. (Pāṇ. VIII. 3, 45.)

Ex. **सर्पिः + पानं = सर्पेष्पानं** *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.

**आयुः + कामः = आयुष्कामः** *āyuh + kāmaḥ = āyushkāmaḥ*, fond of life.

Note—**भ्रातृश्रुतः** *bhrātūshrutḥ*, nephew, is used instead of **भ्रातुः पुत्रः** *bhrātuh putraḥ*, the son of the brother.

II. Words in **अस्** as, **इस्** is, **उस्** us, treated as Prepositions.

1. The words **नमः** *namaḥ*, **पुरः** *purah*, **तिरः** *tirah*, if compounded prepositionally with **कृ** *kṛi*, change Visarga into **स्** s. (Pāṇ. VIII. 3, 40.)

Ex. **नमः + कारः = नमस्कारः** *namaḥ + kārah = namaskārah*, adoration; (but **नमः कृत्वा** *namaḥ kṛtvā*, having performed adoration.)

**पुटः + कृत्यः = पुटस्कृत्यः** *puṭah + kṛitya = puṭaskṛitya*, having preferred.

**तिरः + कर्तृ = तिरस्कर्तृ** *tirah + kārṭ = tiraskārṭ*, despising. In **तिरः** *tirah* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words **निः** *niḥ*, **दुः** *duḥ*, **वहिः** *vahiḥ*, **आविः** *āviḥ*, **प्रादुः** *prāduḥ*, **चतुः** *chatuḥ*, if compounded with words beginning with **क्** *k*, **ख्** *kh*, **प्** *p* or **फ्** *ph*, take **श्** *sh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. **निः + कामः = निष्कामः** *niḥ + kāmaḥ = nishkāmaḥ*, loveless.

**निः + फलः = निष्फलः** *niḥ + phalaḥ = nishphalaḥ*, fruitless.

**आविः + कृतं = आविष्कृतं** *āviḥ + kṛitam = āviṣkṛitam*, made manifest.

**दुः + कृतं = दुष्कृतं** *duḥ + kṛitam = duṣkṛitam*, badly done, criminal.

**चतुः + कोणं = चतुष्कोणं** *chatuḥ + koṇam = chatuṣkoṇam*, square.

III. Nouns in **अस्** as, **इस्** is, **उस्** us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes **मन्** *mat*, **वन्** *vat*, **विन्** *vin*, and **वल** *vala*, the final **स्** s appears as **स्** s or **श्** *sh* (§ 100).

Ex. **तेजः + विन् = तेजस्विन्** *tejaḥ + vin = tejasvin*, with splendour.

**ज्योतिः + मन् = ज्योतिष्मन्** *jyotiḥ + mat = jyotiṣmat*, with light.

**रजः + वल = रजस्वल** *rajaḥ + vala = rajasvala*, a buffalo.



2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into श् *sh*, after which the त् *t* becomes ट् *ṭ*.

Ex. अर्चिः + त्वं = अर्चिष्टुं *archiḥ + tvam = archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatuṣṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśu*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into श् *sh* (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśaḥ + kaḥ = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśaḥ + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpishpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkah*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार + सु = वार्षु *vār + su = vārshu*, in the waters.

गिर + पतिः = गीर्षतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्षतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्षतिः *dhūrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्षतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahaḥpatiḥ* and अहर्षतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahaḥ + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahaḥ + su = ahaḥsu*; अहः + रात्रः = अहोरात्रः *ahaḥ + rātraḥ = ahorātraḥ*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. च् *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to च्च *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhāyā = tava chchhāyā*, thy shade.

मा + छिदन् = मा च्छिदन् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchhāyā* or *badarīchchhāyā*, shade of Badaris.

In the body of a word, the change of च् *chh* into च्च *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI. 1, 73-76.)

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or ञ *ñ* (for न *n*). (Pāṇ. VIII. 4. 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vāk + śatam = vākśatam or vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्छेते *parivrāt + śete = parivrāt śete or parivrāt chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महत्छकटं *mahat + śakatam = mahach śakatam or mahach chhakatam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokēna = tachchhlokēna*, by that verse.

धावन् + शशः = धावन्शशः or धावन्छशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ or dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः *ap + śabdaḥ = ap śabdaḥ or apchhābdaḥ*, the sound of water.

§ 93. If ह *h*, घ *gh*, द *dh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग *g*, ङ *ṅ*, द *d*, द *d*, or ब *b*, and lose their aspiration as final or otherwise, the initial consonants ग *g*, ङ *ṅ*, द *d*, द *d*, or ब *b* are changed into घ *gh*, द *dh*, ध *dh*, भ *bh*.

Ex. दुह् *duh*, a milker, becomes धुक *dhuk*.

विश्वगुध् *viśvagudh*, all attracting, becomes विश्वगुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combination of Final with Initial Consonants.

FINAL.	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	INFRA. A	A &c.	K	KH	G	GH	N	CH	CHH	J	JH	N	T	TH	D	DH	N
I.	K	k (g)	ga gā	..	gg	ggh	gā nā	..	..	gj	qāh	gā nā	..	..	gd	gdh	gā nā
II.	N	..	na nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	T	t (d)	da dā	..	dj	dgh	dā nā	..	..	dj	djh	dā nā	..	..	dd	ddh	dā nā
IV.	N	..	na nā	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	T	t (d)	da dā	..	dj	dgh	dā nā	chch	chchh	ij	ijh	ijā nā	tt	ttā	dd	ddh	dā nā
VI.	N	..	na nā	..	..	..	..	chch	chchh	ij	ijh	ijā nā	tt	ttā	dd	ddh	dā nā
VII.	P	p (b)	ba bā	..	bg	bgh	bā mā	..	..	bj	bjh	bā mā	..	..	bd	budh	bā mā
VIII.	M	m (n)	..	mk (nk)	māg (māg)	māgh (māgh)	mā mā	māch (māch)	māchh (māchh)	māg (māg)	mājh (mājh)	mā mā	mtā (mtā)	mtāh (mtāh)	md (md)	mdh (mdh)	mā mā
IX a.	H and R	h	ra rā	xk	rg	rgāh	mā	sch	schh	tj	tjh	mā	shā	shāh	rd	rdh	sch
IX b.	AH	id.	ā ā	id.	ā ā	dgh	ā ā	id.	id.	ā ā	ā ā	id.	id.	id.	ā ā	ā ā	ā ā
exc. AH and AH	AH (not AR)	id.	o' o'	id.	og	ogh	on	id.	id.	oj	ojh	on	id.	id.	od	odh	on

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
INFRA. A. A. &c.	T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S	SH	S	H
I. K	..	..	gd	gdh	gn nū	..	..	gb	ggh	gm nū	gy	gr	gl	gv	ke	ke h	..	gh
II. N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III. T	..	..	dd	ddh	dn nū	..	..	db	dbh	dm nū	dy	dr	dl	dv	te	te h	..	dh
IV. N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V. T	..	..	dd	ddh	dn nū	..	..	db	dbh	dm nū	dy	dr	dl	dv	te	te h	..	dh
VI. N	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
VII. P	..	..	bd	bdh	bn nū	..	..	bb	bgh	bm nū	by	br	bl	bv	pe	pe h	..	bh
VIII. M	..	..	bd	bdh	bn nū	..	..	bb	bgh	bm nū	by	br	bl	bv	pe	pe h	..	bh
IX. a. H and R	..	..	bd	bdh	bn nū	..	..	bb	bgh	bm nū	by	br	bl	bv	pe	pe h	..	bh
exc. AH and AH	id.	id.	ā ā	ā ā	ā ā	id.	id.	ā ā	ā ā	ā ā	ā ā	ā ā	ā ā	ā ā	ā ā	ā ā	id.	ā ā
IX. b. AH	id.	id.	o d	o dh	o n	id.	id.	o h	o bh	o m	o y	o r	o l	o v	id.	id.	id.	o h
AH (not AR)	id.	id.	o d	o dh	o n	id.	id.	o h	o bh	o m	o y	o r	o l	o v	id.	id.	id.	o h

Note.—I. The sign .. means that no change takes place in the initial or final letter. II. The sign ∪, before a letter, indicates that it is preceded by a short; the sign ∪, that it is preceded by a long vowel; the sign ∪, that the letter is to be elided. III. In col. IX. b, id. means that the form is the same as in col. IX. a. IV. The sign ∪ is used to distinguish the real and necessary from the optional Anusvara.

Table showing the Combination of Final with Initial Consonants.

FINAL.	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
IN PAUSĀ.	अ	आ	इ	ए	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ऋ	ॠ	ऌ	ॡ	ऋ	ॠ	ऌ
I.	अ(ग)	ग	गा	...	ग	ग	ग	...	...	ग	ग	ग	...	...	ग	ग	ग
II.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III.	इ(उ)	उ	उ	...	उ	उ	उ	...	...	उ	उ	उ	...	...	उ	उ	उ
IV.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V.	ए(इ)	इ	इ	...	इ	इ	इ	...	...	इ	इ	इ	...	...	इ	इ	इ
VI.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VIII.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX a. : and र	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
exc. अ: and आ:	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX b. आ:	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
अ: (not अर)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ' before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign ' is used to distinguish the real and necessary from the optional Anusvāra.

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
I. क	...	...	गद	गध	गन	...	...	गव	गभ	गभङ्ग	गय	ग्य	गल	गव	कश कछ	...	...	गह गव
II. ख	...	...	...	...	...	...	...	...	...	...	...	...	...	...	कश कछ	कव	कल	...
III. र	...	...	हु	रध	रुवन	...	...	हु	रुभ	रुनरुन	रुय	रु	रु	रु	रुय रुव	...	रुनरुन	रुह रु
IV. ल	...	...	...	...	...	...	...	...	...	...	...	...	...	...	रुय रुव	रुव	रुल	...
V. म	...	...	...	...	...	...	...	...	...	...	...	...	...	...	रुय रुव	रुव	रुल	...
VI. न	...	...	...	...	...	...	...	...	...	...	...	...	...	...	रुय रुव	रुव	रुल	...
VII. प	...	...	...	...	...	...	...	...	...	...	...	...	...	...	रुय रुव	रुव	रुल	...
VIII. य	...	...	...	...	...	...	...	...	...	...	...	...	...	...	रुय रुव	रुव	रुल	...
IXa. : and र exc. वा: and वा:	...	...	...	...	...	...	...	...	...	...	...	...	...	...	रुय रुव	रुव	रुल	...
IXb. वा: वा:(not वर)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	रुय रुव	रुव	रुल	...

*NATI, or Change of Dental न् n and स् s into Lingual ण् n and श् sh*

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual ण् n and श् sh in the body of words. • Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

*Change of न् n into ण् n.*

§ 96. The dental न् n, followed by a vowel, or by न् n, म m, य y, and व v, is, in the middle of a word, changed into the lingual ण् n if it is preceded by the linguals च ri, छ ri, र r, or प sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क k, ख kh, ग g, घ gh, ङ ṅ, ह h, ञ ṇ), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य y, intervening between the linguals and the न् n. (Pāṇ. viii. 4. 1: 2.)

Ex. नृ + नां = नृणां nṛi + nām = nṛiṇām, gen., plur. of नृ nṛi, man.

कर्णः karṇaḥ, ear.

दूषणं dūṣaṇam, abuse.

वृहणं vṛiṇhaṇam, nourishing. (ह h is guttural and preceded by Anusvâra.)

अर्केण arkeṇa, by the sun, (क k is guttural.)

गृह्णाति gṛiṇhāti, he takes, (ह h is guttural.)

क्षिप्नुः kshipṇuḥ, throwing, (प p is labial.)

प्रेम्णा premṇi, by love, (म m is labial.)

ब्रह्मण्यः brahmanyah, kind to Brahmans, (ह h is guttural, म m is labial, and न् n followed by य y.)

निषण्यः niṣaṇyaḥ, rested, (न् n is followed by न् n, which is itself afterwards changed to ण् n.)

अक्षयन् akṣaṇvat, having eyes, (ण् n is followed by व v.)

प्रायेण prāyeṇa, generally, (य y does not prevent the change.)

But अर्चनं archana, worship, (च ch is palatal.)

अग्नेवेन arṇavena, by the ocean, (ण् n is lingual.)

दर्शनं darśanam, a system of philosophy, (श s is palatal.)

अर्धेन ardhena, by half, (ध dh is dental.)

कुर्वन् kurvanti, they do, (न् n is followed by त t.)

रामान् rāmān, the Rāmas, (न् n is final.)

Note—रुग्णः ruḡṇaḥ, like वृक्णः vṛiḡṇaḥ (Pāṇ. vi. 1. 16), should be written with ण् n. The र्ग g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into ण् n in compounds, such as शराग्निः śarāḡniḥ. (Pāṇ. Gaṇa kṣhubhñādi.)

§ 97. The न् n of नु nū, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Kṛi conjugation, are not changed into ण् n in the two verbs तृप् trip and क्षुब् kshubh (Pāṇ. VIII. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases \*. क्षुब्नोति *kshubhnāti*, he shakes.

But तृणोति *ṛiṇoti*, he hears. पुष्णोति *puṣṇāti*, he nourishes.

क्षुभाण *kshubhāṇa*, imper. shake.

Table showing the Changes of न् n into ण् n.

च ri,	in spite of intervening	change	if there follow
च ri,	Vowels,	न् n	न् n,
	Gutturals		न् n,
र r,	(including ह h and Anusvāra),	into	म् m,
	Labials		य y,
श् sh,	(including व v),		व v.
	and य y,	ण् n	

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् n when it occurs in the second part of a compound the first part of which contains one of the letters च ri, च ri, र r, or श् sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्री *bārdhrī*, a leathern thong, + नस *nasa*, nose, gives बार्ध्रीणसः *bārdhrīṇasaḥ*, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇādi-Sūtras, ed. Aufrecht, s. v. Pāṇ. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nāsikā*, nose, gives चर्मनासिकः *charmanāsikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanāman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pāṇini himself employs with the dental न् n only. (Pāṇ. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanah* †,

\* In the Veda we find तृप्नुहि *tripṇuhi*, Rv. II. 16, 6; तृप्नुवः *tripṇavah*, Rv. III. 42, 2.

† The Śārasvatī says त्रिनायां वा, that the n is optionally changed when Trinayanah is a name. Hence त्रिनयनः *trinayanah* or त्रिणयनः *triṇayanah*. १. १६. २३.

three-eyed, name of Śiva; रघुनन्दनः *raghunandanah*, name of Rāma; स्वर्भानुः *svarbhānuh*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agranīh*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmanīh*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रघ्नः *vritraghnaḥ*, Indra, killer of Vṛitra; but वृत्रहणं *vritrahaṇam*, acc. of वृत्रहन् *vritrahan*. (Pāṇ. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinādī* or *giriṇādī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day; but सर्वाह्णः *sarvāhṇaḥ*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in ञ *a*. (Pāṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kainsaḥ kshīrapānaḥ*, may be pronounced with dental or lingual न् (*न् n* or *ण् n*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshīrapāṇaḥ*, milk-drinking. (Pāṇ. VIII. 4, 9 and 10.) In the same manner दध्वाहणं *dadhvāhaṇam*, a hay-cart, is spelt with lingual ण् *n*; while in ordinary compounds, such as इन्द्रवाहनं *indravāhaṇam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pāṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *mūṣha-vāpeṇa*, by sowing beans; but माषकुम्भवापेन *mūṣha-kumbhāvāpeṇa*, by sowing from a bean-jar. (Pāṇ. VIII. 4, 38.)
3. In a compound the change of न् *n* into ण् *n* does not take place if the first word ends in ग् *g*.

Ex. ऋक् + अयनं = ऋगयनं *ṛik + ayanam = ṛigayanam*.

Some grammarians restrict this to proper names. (Pāṇ. VIII. 4, 3, 5.)

Or if it ends in श् *śh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pānaṁ = nishpānam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pāvanam = yajushpāvanam*. (Pāṇ. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vṛīhivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vṛīhivāpiṇaḥ*; but also व्रीहिवापिनः *vṛīhivāpinaḥ*.

व्रीहिवापाणि or व्रीहिवापानि *vṛīhivāpāṇi* or *vṛīhivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vṛīhivāpeṇa* or *vṛīhivāpena*, instrum. sing.



Likewise feminines such as ब्रीहिवापिणी or व्रीहिवापिनी *vrīhivāpiṇī* or *vrīhivāpinī*. (Kās.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् ṇ. Thus खरपः *kharapaḥ* (i.e. donkey-keeper) becomes खरपायणः *khārapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीशः *mātrībhogīśaḥ*, fit to be possessed by a mother, from मातृ *mātṛi*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन *īna* (*samāsānta*), is always spelt with ण् ṇ. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhaginī* would have the lingual ण् ṇ, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix ईन् *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapāda*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kās.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vrītrahan*, Vṛitra-killer; gen. वृत्रहणः *vrītrahaṇaḥ*; but दीर्घहृद्नी *dirghdhñī*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāṇi*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapeṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmeṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayeṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र r, the न् n of primary affixes, such as अन् *ana*, अणि *ani*, अनीय *anīya*, इन् *in*, न *na* (if preceded by a vowel), and मान *māna*, is changed to ण् ṇ, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamaṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रवपणं and °णं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °णं *prakōpaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेगणं *pra + inganam = preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampaṇam = prakampaṇam*.

Lastly, there are several roots which defy all these rules, viz. भृ *bhṛ*, भू *bhū*, पू *pū*, कम् *kam*, गम् *gam*, व्याप् *pyāy*, वेप् *vep*. hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अन्तरं *antar*, निरं *nir*, परा *parā*, परि *pari*, and प्र *pra*, and after दूर् *dur*, the change of न् *n* into ण् *ṇ* takes place :

1. In most roots beginning with न् *n*. (Pāṇ. viii. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

पर + नुदति = परानुदति *parā + nudati = parānudati*, he pushes away.

अन्तः + नयति = अन्तर्णयति *antaḥ + nayati = antarṇayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + nāyakaḥ = praṇāyakaḥ*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् *ṇ*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes viz. (Pāṇ. viii. 4, 33.)

खिसि *nis*, to kiss: प्रणिंसितयं or प्रनिंसितयं *praṇiṁsitaryam* or *praniṁsitaryam*.

खिस्व *niksh*, to kiss: प्रणिक्खणं or प्रनिक्खणं *praṇikṣhaṇam* or *pranikṣhaṇam*.

खिदि *nid*, to blame: प्रणिन्दनं or प्रनिन्दनं *praṇindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् *n*, viz. (Pāṇ. vi. 1, 65, vart.)

नृत *nṛt*, to dance.

नाट *nāṭ*, to fall down, (Chur \*.)

नन्द *nand*, to rejoice.

नाथ *nāth*, to ask.

नद *nad*, to howl.

नाथ *nāth*, to beg.

नक्क *nakk*, to destroy.

नृ *nṛ*, to lead.

Ex. परिनर्तनं *parinartanam*. परिनन्दनं *parinandanam*.

4. The root नश् *naś*, to destroy, changes न् *n* into ण् *ṇ* only when its श् *ś* is not changed to ष् *ṣ*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + naśṭaḥ = pranashṭaḥ*, destroyed. (Pāṇ. viii. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *ṇ* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अति = प्राणि *pra + aniti = prāṇi*, he breathes; but परि + अति = पर्यणि *pari + aniti = paryaniti* (Pāṇjali). The reduplicated aorist forms प्राणिषत् *prāṇiṣat*; the desiderative with परा *parā* is पराप्राणिषति *parāṇi-nishati*. (Pāṇ. viii. 4, 19, 21.)

\* It is not नद *nat*, to dance, but नट् *naṭ* of the Chur class, and hence written with a long á. Siddh.-Kaum. vol. ii. p. 41. note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pāṇ. VIII. 4, 22.) Thus प्र + हन्यते = प्रहस्यते *pra + hanyate = prahanyate*, he is struck down; अन्तरहस्यते *antarhanyate* (Pāṇ. VIII. 4, 24); but प्र + घ्नन्ति = प्रघ्नन्ति *pra + ghnanti = praghnanti*, they kill. Also प्रहणनं *prahaṇanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pāṇ. VIII. 4, 23.) Thus प्रहन्मि or प्रहयिमि *prahanmi or prahayimi*; प्रहन्वः or प्रहयवः *prahanvāḥ or prahayvāḥ*.

7. The न् *n* of नु *nu* of the Su and of ना *nā* of the Kṛi conjugation is changed to य् *y* in the verbs हि *hi*, to send, and मी *mī*, to destroy. (Pāṇ. VIII. 4, 15.)

Ex. प्रहिण्वन्ति *prahinvanti*; प्रमीयन्ति *pramīyanti*.

8. The न् *n* of the termination आनि *āni* in the imperative is changeable. (Pāṇ. VIII. 4, 16.) Thus प्र + भवानि = प्रभवानि *pra + bhavāni = prabhavāni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into य् *y* before the verbs (Pāṇ. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्\* *mā*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yā*, to go, वा *vā*, to blow, द्रा *drā*, to flee or to sleep, प्सा *psā*, to eat, वप् *rap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*dir*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pāṇ. VIII. 4, 17, vârt.)

प्रयगदत् *pranyagadat*; प्रयनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रयिपचति *pranipachati or pranyipachati*.

Except again in verbs beginning with क् *ka* or ख् *kha*, or ending in श् *sh* (Pāṇ. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhādati*; प्रनिपिनष्टि *pranipinashṭi*.

\* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into यि *yi*, mentions मा *mā*, but this, according to the commentaries, includes two roots, the root माङ् *mā(ṅ)*, which forms मीम्रीते *mīmīte*, he measures, and the root मेङ् *me(ṅ)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam (dir)* means *sāmyati*, or *śam* conjugated like *dir*, and not *sāmyate*.

*Change of स् s into श sh.*

§ 100. A dental स् s (chiefly of suffixes and terminations\*), if preceded by any vowel except अ, आ ई, or by क k, र r, ल l, is always changed into the lingual श sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश páśa, &c.

If an inserted Anusvâra† or the Visarga or श sh intervenes between the vowel and the स् s, the change into श sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpishā*; nom. plur. सर्पिंश्चि *sarpīnshi* (here the Anusvâra intervenes); loc. plur. सर्पिःषु *sarpīḥshu* (here the Visarga intervenes), or सर्पिष्णु *sarpishshu* (here the श sh intervenes).

वाक्शु *vākshu*, loc. plur. of वाक् *vāc*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिक् (क) + सु = चित्रलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्लु *kamal + su = kamalshu*, naming the goddess Lakshmī.

द्रोक्ष्यति *dhrokshyati*, fut. of दृह् *druh*, to hate; (here ह h is changed to क k, and the aspiration thrown on the initial द् d.)

पोष्यति *pokshyati*, fut. of पुश् *push*, to nourish; (here श sh is changed into क k.)

सर्पिः + क = सर्पिष्कः *sarpīḥ + kaḥ = sarpishkaḥ*; adj. formed by क ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpīḥ + taraḥ = sarpishṭarah*; (here the त t of तरः *taraḥ* is changed into ट ṭ, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstārā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpīḥ + mat = sarpishmat*, having clarified butter.

\* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस *pis*. (Pāṇ. VIII. 3. 59.) Yet आशिषः *āśiṣaḥ*, from root शास् *sās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3. 55.)

† The Anusvâra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंषु *puṃsu*, loc. plur. of पुंश्च *puṃś*, man, Paḍa base पुम् *pum*, it does not become पुंषु *puṃshu*. (Pāṇ. VIII. 3. 59.) According to Bopp and other European grammarians, who do not limit the Anusvâra to the inserted Anusvâra, we should have to write either पुंषु *puṃshu*, or, if we wish to preserve the स् s, पुंषु *puṃsu*. According to Pāṇini, however, पुंषु *puṃsu* is the right form. The Sârasvatî prescribes पुंषु *puṃkshu*.

Table showing the Changes of स् s into श sh.

Any Vowels except अ, आ, ई, (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also क, र, ल if immediately preceding,	change स् s into श sh	if there follow Vowels, or त, थ, द, ध, न, म. य, व.
--	--------------------------------	--

§ 101. The same rule produces the change of स् s into श sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ, ई: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वप् *sushvāpa*, I have slept. सिध् *sidh*, Des. सिधिसति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into श sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *nī*, in, निर् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिश्यति *abhi + stauti = abhishtanti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ. a: Ex. अभ्यष्टात् *abhyashtaut*, he praised. Some verbs, after these prepositions, keep the श sh in the reduplicated perfect: Ex. सिच् *sich*, to sprinkle; अभिशिचति *abhishtichati*, he sprinkles; अभिशिषेच *abhishtishecha*, he has sprinkled. In the intensive सिच् *sich* does not follow this rule; hence अभिशिसिच्यते *abhiseshichyate* (Pān. VIII. 3, 112); but in the desiderative स् s is changed, अभिशिशिचति *abhishtishikshati*. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मि *smi*, to smile, स्विद् *sviḍ*, to sweat, स्वाद् *svaḍ*, to taste, स्नज् *snanj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with श sh. Thus they write सिध् *sidh*, श्वा *shvā*, श्मि *shmi*. (Pān. VI. 1, 64.)

This is not done with सृप् *srip*, to go, सृज् *srij*, to let off, सृज् *srij*, to cover, सृज् *srij*, to cover, सृज् *srij*, to sound, सृज् *srij*, to go, सृज् *srij*, to go, in order to show that their initial स् s is not liable to be changed into श sh under any circumstances.

They then give the general rule that this initial श sh is to be changed into स् s, in all these verbs, except श्वा *shvā*, to spit, and श्वा *shvā*, to go, (and according to some in श्वा *shvā*, Śār.) unless where श sh is enjoined a second time.

Now *ष् sh* for *स् s* in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. *वि + स्तौति = विष्टौति vi + stauti = vishṭauti*. *सेव sev* forms *सिषेव sisheva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains *इ* or *उ* or *u*. *सिष् sidh*, Des. *सिषित्सति sishitsati*.

But if the *स् s* of the desiderative element must itself be changed to *ष् sh*, the initial *स् s* remains unchanged. *सिष् sidh*, *सिसेधियति sisedhishati*. (Pāṇ. VIII. 3, 61.)

Except in *स्तु stu*, and in derivative verbs in *अय aya*, where *स् s* is changed to *ष् sh*. *स्तु stu*, Des. *तुष्टूपति tushṭūshati*. *सिष् sidh*, Caus. *सेधयति sedhayati*, Des. *सिसेधयिषति sishedhayishati*; but *सुसूषति susūshati*. (VIII. 3, 61.)

Except again, in certain causatives, in *अय aya* (VIII. 3, 62), where *स् s* is not changed into *ष् sh*. *स्विद् svīd*, *सिस्वेदयिषति sisvedayishati*. *स्वद् svad*, *सिस्वादयिषति sisvādayishati*. *सह सह*, *सिसाहयिषति sisāhayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. *सु su* (*su*), *सू su* (*tud*), *सो so* (*div*), *स्तु stu* (*ad*), *स्तुम् stubh* (*bhū*); or even if separated by reduplication, in the verbs *स्या sthā*, *सेनय senaya*, *सिष् sidh*, *सिष् sich*, *संज् sañj*, *खंज् xañj*, *सद् sad*, *स्तम् stambh*, *खन् xran*, *सेव sev*, (the last only after *परि pari*, *नि ni*, *वि vi*: VIII. 3, 65.)

After prepositions : *अभिषुणोति abhishuṇoti*. *अभिषुवति abhishuvati*. *अभिष्यति abhishyati*. *परिष्टौति parishṭauti*. *परिष्टोभते parishṭobhate*. *अभिष्टास्यति abhishṭhāsyati*. *अभिषेणयति abhishēṇayati*. *परिषेधति parishēdhati*. *अभिषिंचति abhishiñchati*. *परिषजति parishajati*. *परिष्वजते parishvujate* (VIII. 3, 65). *निषीदति nishīdati*, but *प्रतिषीदति pratishīdati* (VIII. 3, 66). *अभिष्टभ्नाति abhishṭabhnāti* (VIII. 3, 67 and 114). Also *अवष्टभ्य अवष्टabhya* (VIII. 3, 68, in certain senses). *वि* and *अवष्यणति vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). *परिषेवते parishevate*.

After prepositions and augment : *अभ्यषुणोत् abhyashuṇot*. *पर्यषुवत् paryashuvat*. *अभ्यष्यत् abhyashyat*. *पर्यष्टौत् paryashṭaut*. *अभ्यष्टोभत् abhyashṭobhatu*. *अभ्यष्टात् abhyashṭhāt*. *अभ्यषेणयत् abhyashēṇayat*. *पर्यषेधत् paryashēdhat*. *अभ्यषिंचत् abhyashiñchat*. *पर्यषजत् paryashajāt*. *अभ्यष्वजत् abhyashvujata*. *अभ्यषीदत् abhyashīdat*. *अभ्यष्टभ्नात् abhyashṭabhnāt*. *अवष्यणत् avashvaṇat* and *अवाष्यणत् avāshvaṇat*. *पर्यषेवत् paryashēvata*.

After prepositions and reduplication (VIII. 3, 64) : *अभितश्चौ abhitashṭhau*. *अभिषिषेणयिषति abhishishēṇayishati*. *अभिषिषेधयिषति abhishishedhayishati*. *अभिषिषिंचति abhishishikshati*. *अभिषिंचयति abhishishāṅkshati* and *अभ्यषिंचयत् abhyashishāṅkshat*. *परिषिष्वंक्षते parishishvaṅkshate*. *निषिषत्सति nishishatsati* (VIII. 3, 118). *अभितश्चम् abhitashṭambha*. *अवष्यणा अवषyashvāṇa*. *परिषिषेव parishisheva*, (the last only after *परि pari*, *नि ni*, *वि vi*.)

4. Only after the prepositions *परि pari*, *नि ni*, *वि vi*, the following words (VIII. 3, 70) : the part. *सितः sitah*, the subst. *सयः sayah*, *सिष् siv*, *सह सह*; *कृ kri* (if with initial *स् s*, *स्कृ skri*) and similar verbs; *स्तु stu*.

The words mentioned in 4. and *खंज् xañj* may optionally retain *स् s*, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्तद् *syand* may take *ś sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्तद् *skand* may take *ś sh*, though not in the past participle in ता *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parishkannah* or *pariskannah*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take *ś sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्तम् *skambh* must always take *ś sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes *ś sh* after prepositions which cause such a change, and after प्रादुर् *prádur*, if the *ś sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishtyát*. प्रादुःष्यात् *prádushyát*. प्रादुःषति *prádushanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes *ś sh*, after सु सु, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptah*. दुःषुप्तः *dushuptah*.

Exceptional cases, where *ś s* is used, and not *ś sh*:

11. The verb सिञ्च *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेचिच्यते *abhiseshichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोद् *soth* (VIII. 3, 115). परिसोदुं *parisoḍhum*.
14. The verbs स्तम् *stambh*, सिञ्च *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् *paryasishahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusūh*.
16. The verbs सद् *sad*, स्वञ् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhisasāda*. अभिषसन्ने *abhisasnje*.
17. The verb सद् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् or न्यसीदत् *nyasādat* or *nyasādat*.

§ 104. There are many compounds in which the initial *ś s* of the second word is changed to *ś sh*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhishtira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *sushṭhu*, well; दुष्ठु *dushṭhu*, ill; सुषमा *sushamā*, beautiful, विषमः *vishamah*, difficult, from समः *samah*, even; त्रिष्टुभ् *trishṭubh*, a metre; अग्नीषोमी *agnishomau*, Agni and Soma; मातृश्वसृ *mātrishvasri*, mother's sister; पितृश्वसृ *pitrishvasri*, father's sister; गोष्ठः *goshṭhah*, cow-stable; अग्निष्टोमः *agnishṭomah*, a sacrifice; ज्योतिष्टोमः *gyotishṭomah*, a sacrifice, (here the final *ś s* of ज्योतिस् *gyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds, *ś s* is changed to *ś sh* whenever ह् *h* becomes ट् *ṭ*; nom. तुरासाद् *turāśāḍ*; acc. तुरासाहं *turāsāham*. (Pāṇ. VIII. 3, 56.)

#### Change of Dental ष् *dh* into Lingual द् *dh*.

§ 105. The ष् *dh* of the second pers. plur. *Ātm.* is changed to द् *dh* in the reduplicated perfect, the aorist, and in षीध् *shīdhram* of the benedictive, provided the ष् *dh*, or the षी *shī* of षीध् *shīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ *ā*. (Pāṇ. VIII. 3, 78.)

Ex. कृ *kṛi*; Perf. चकृध्वे *chakridhve*.

चु *chyu*; Aor. अच्योद्ध्व *achyodhcam*.

सु *plu*; Bened. शोषीद्ध्व *ploshīdhvam*.

But क्षिप् *kship*; Aor. अक्षिब्धम् *akshibdhvam*.

यज् *yaj*; Bened. यक्षिब्धम् *yakshidhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य *y*, र *r*, ल *l*, व *v*, ह *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविध्वे *luluvīdhve* or लुलुविदुः *luluvīdhuḥ*.

लु *lu*; Aor. अलविध्वम् *alavidhvam* or अलविदुः *alavīdhuḥ*.

लु *lu*; Bened. लविषिध्वम् *lavishidhvam* or लविषिदुः *lavishīdhuḥ*.

But बुध् *budh*; Aor. अबोधिध्वम् *abodhidhvam*.

### Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraph (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य *y*. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dvekshi*, thou hatest, द्वेषि *dveshṣi*, he hates, अद्वेष्ट *adveṣṭ*, he hated, द्विद्वि *divīdhi*, I hate! द्विद्वि *dviṣ*, a hater, द्विषः *dvishah*, of a hater, द्विद्वि *diviṣu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final ष *sh* into क *k*, ट *t*, ड *d*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

#### 1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रयोग *prāyoga*, fore-yoke, तितिव *titāi*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरस्ता *pura-ēlā*, going in front, नामउक्ति *nama-uktiḥ*, saying of praise, which



is produced by the elision of a final *s* before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final **अ** *a* and **आ** *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda+ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda+i* = तुदे *tude*, I beat, *Ātin*.

दान + इ *dāna+i* = दाने *dāne*, in the gift.

दान + ई *dāna+ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short **अ** *a*, it becomes necessary to lay down some rules requiring final **अ** *a* to be dropt before certain vowels. Thus if **अम्** *am* is put down as the general termination of the acc. sing., as in **वाचं** *vāch-am*, it is necessary to enjoin the omission of final **अ** *a* of **शिवं** *śiva* before the **अम्** *am* of the acc. sing., in order to arrive at **शिवं** *śiram*. In the same manner, if **अम्** *am* is put down as the termination of the 1. p. sing. impf. Par., and **ए** *e* as that of the 1. p. sing. pres. *Ātin*., we can form regularly **अव्येयं** *advēsh-am* and **दृष्ये** *drishe*; but we have to lay down a new rule, according to which the final **अ** *a* of **तुद** *tuda* is dropt, in order to arrive at the correct forms **अतुदं** *atud(a)-am* and **तुदे** *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical **आ** *ā*, certain phonetic rules had to be laid down, according to which the final **आ** *ā* had to be elided before certain terminations beginning with vowels. Thus the dative **शंखध्मा** + **ए** *śaṅkhadhṁā+e* was said to form **शंखध्मे** *śaṅkhadhme*, (to the shell-blower,) by dropping the final **आ** *ā*, and not **शंखध्मै** *śaṅkhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the **आ** *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāp. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long **आ** *ā*, many special rules have to be observed, according to which final **आ** *ā* is either elided, or changed to **ई** *ī* or to **ए** *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā+anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā+mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā+hi* = देहि *dehi*, Give!

§ 110. Final **इ** *i*, **ई** *ī*, **उ** *u*, **ऊ** *ū*, **ए** *e*, **ऐ** *ai*, if followed by vowels or diphthongs, are generally changed to **य** *y*, **व** *v*, **र** *r*.

Ex. मति + ऐ = मयै *matī+ai=matyai*, to the mind.

जिगि + उः = जिग्युः *jigī+uḥ=jigyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu+oḥ=bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛi+ā=pitrā*, by the father.

बिभी + अति = बिभीति *bībhī+ati=bībhyati*, they fear.

In some cases इ i and ई i are changed to इय iy; उ u and ऊ u to उर ur; अ ri to रिरि ri; अर ri to इर ir and, after labials, to उर ur.

Ex. शिश्रि + अथुः = शिश्रियथुः śisri + athuḥ = śisriyathuḥ, you (two) have gone.

भी + इ = भियि bhi + i = bhiyi, in fear.

यु + अन्ति = युवन्ति yu + anti = yuranti, they join.

युयु + उः = युयुयुः yuyu + uḥ = yuyuruḥ, they have joined.

सुषु + ए = सुषुवे sushu + e = sushuve, I have brought forth.

भू + इ = भुवि bhū + i = bhuvi, on earth.

मृ + अते = म्रियते mri + ate = mriyate, he dies.

गृ + अति = गिरति grī + ati = girati, he swallows.

पपृ + इ = पपुरि papri + i = papuri, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See बिभ्यति bibhyati from भी bhi, but जिह्रियति jihriyati from ह्री hri.

§ 111. Final अर ri, if followed by terminational consonants, is changed to इर ir; and after labials to उर ur.

गृ grī, to shout; Passive गीर्यते gir-yate; Part. गीर्यः gīryaḥ.

पृ prī, to fill; Passive पूर्यते pūr-yate; Part. पूर्यः pūryaḥ.

Before the य y of the Passive, Intensive, and Benedictive, final इ i and उ u are lengthened, final अर ri changed to रिरि ri, final अर ri to इर ir or उर ur. (See § 390.)

§ 112. ए e, ऐ ai, ओ o, औ au, before vowels and diphthongs, are generally changed into अय ay, आय āy, अव av, आव āv.

दे + अते = दयते de + ate = dayate, he protects.

रै + ए = राये rai + e = rāye, to wealth.

गो + ए = गवे ga + e = gave, to the cow.

नौ + अः = नावः nau + aḥ = nāvāḥ, the ships.

Roots terminated by a radical diphthong (except अये aye in redupl. perf., Pāṇ. vi. 1, 46) change it into आ ā before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता de + tā = dātā, he will protect.

दे + सीय = दासीय de + śya = dāsīya, May I protect!

म्लै + ता = म्लाता mlai + tā = mlātā, he will wither.

शो + ता = शाता śo + tā = śātā, he will pare.

But in the Present ग्लै + अति = ग्लायति glai + ati = glāyati, he is weary.

## 2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क k, ख kh, द t, न n, त t, न n, प p, म m, ल l, ः h, ँ m, must likewise be observed where the last letter of a nominal or verbal base becomes final, i.e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध yudh, battle, would in the vocative singular be

**युष् *yudh*.** Here, however, the *ध dh* must be changed into *द् d*, because no aspirate is tolerated as a final (§ 54. 1); and *द् d* is changed into *त् t*, because no word can end in a soft consonant (§ 54. 2). **वाक् *vāch*,** speech, in the voc. sing. would change its *क् ch* into *क् k*, because palatals can never be final (§ 54. 3).

In **अधोक् *adhok*,** instead of **अदोह् *adoh*,** the aspiration of the final is thrown back on the initial *द् d* (§ 118). The final *ह h* or *घ gh*, after losing its aspiration, becomes *ग् g*, which is further changed to *क् k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

**वाक् + स = वाक् *vāch + s = vāk*,** speech; nom. sing.

**प्राक् + स = प्राक् *prāk + s = prāṇ*,** eastern; nom. sing. masc. Here **प्राक् *prāk***, which remains after the dropping of *स s*, is, according to the same rule, reduced again to **प्राक् *prāṇ***, the final nasal remaining guttural, because it would have been guttural if the final *क् k* had remained.

**सुबल् + स = सुबल् *suvalg + s = suval*,** well jumping. Here, after the dropping of *स s*, there would remain **सुबल् *suvalk***; but as no word can end in two consonants, this is reduced to **सुबल् *suval***. Before the Pada-terminations **सुबल् *suvalg*** assumes its Pada form **सुबल् *suval*** (§ 53); hence instrum. plur. **सुबल्भिः *suvalbhiḥ***.

**अहन् + स = अहन् *ahan + s = ahan*,** thou killedst; 2. p. sing. impf. Par.

**अवेष + त् = अवेष *advesh + t = advet*,** he hated; 3. p. sing. impf. Par.

**अदोह् + त् = अधोक् *adoh + t = adhok*,** he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semiowels*, or *nasals* are excluded, i.e. they produce no change in the final consonant of the base.

1. **वच् + धि = वग्धि *vach + dhi = vagdhi*,** Speak! 2. p. sing. imp. Par.

**पृच् + ध्वे = पृग्ध्वे *prich + dhve = prigdhve*,** you mix; 2. p. plur. pres. Âtm.

2. **अद् + सि = अत्ति *ad + si = atsi*,** 2. p. sing. pres. thou eatest.

**अद् + ति = अत्ति *ad + ti = attī*,** 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वचिम् *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भङ्ग + नः = भङ्गः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मानच् + ति = मानति *mdmath + ti = māmatti*, 3. p. sing. pres. Par. of the intensive मानच् *māmth*, he shakes much.

रुन्ध् + ध्वे = रुन्ध्वे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुन्ध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

क्षुभ् + नाति = क्षुभति *kshubh + nāti = kshuhhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ् *gh*, द् *dh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, ड् *ḍ*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लब्धः *labh + tah = labdhah*, taken.

रुन्ध् + थः = रुन्ध्थः *rundh + thah = runddhah* (also spelt रुन्धः *rundhah*), you two obstruct.

रुन्ध् + तः = रुन्ध्तः *rundh + tah = runddhah*, they two obstruct.

अबन्ध् + तं = अबन्द्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबन्ध् + थाः = अबन्द्धाः *abandh + thāh = abanddhāh*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबन्द्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबन्द्धाः *abanddhāh*, though here the termination थाः *thāh* was aspirated in itself.

§ 118. If घ् *gh*, द् *dh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व *dho* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, ड् *ḍ*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुभिः *bhubhih*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धुः *abhuddham*.

Second pers. sing. pres. Intens. बोबोधि + सि = बोबोत्ति *bobodh + si = bobotsi*.

Desiderative of दम् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बन्ध् + स्यामि = भंस्यामि *bandh+syāmi=bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्धं *adhugdham*, 2. p. plur. impf. Âtm : but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dha*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व *dhr*, स्स, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh+taḥ=dhattaḥ*; दध् + यः = धत्यः *dadh+yaḥ=dhatthyah*; दध् + से = धत्से *dadh+se=dhatse*; दध् + ध्वं = धद्गं *dadh+dhvam=dhaddham*.

§ 119. If च् *ch*, ज् *j*, ङ् *gh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *rāch*; voc. वाक् *rāk*, speech.

Verbal base वच् *rach*; 3. p. sing. pres. वच् + ति = वक्ति *each+ti=rakti*.

युञ् + धि = युंजि *yuñj+dhī=yuñjādhī*, 2. p. sing. imp. Join'

But loc. sing. वाच् + इ = वाचि *rāch+i=rāchi*.

वाच् + य = वाच्या *rāch+ya=rāchyā*, to be spoken.

वच् + मः = वचमः *rach+maḥ=rachmah*, we speak.

वच् + वः = वचवः *rach+raḥ=rachrah*, we two speak. (See also § 124.)

§ 120. ष् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *t*.

Ex. Nominal base द्विष् *drish*; nom. sing. द्विद् *drīḥ*, a hater.

Verbal base द्विष् *drish*; 3. p. sing. impf. Par. अद्वेद *adveḥ*, he hated.

§ 121. Before verbal terminations beginning with स्स, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvesh+si=dvekshī*, thou hatest; aor. सद्विषत् *adriksat*, he hated. पोष्यति *pokshyati* (*posh+syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *t* and द् *th*.

Ex. द्विष् + तः = द्विष्टः *drish+taḥ=drishṭah*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish+tamam=sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स्स, is changed into the corresponding lingual, if preceded by द् *t*, द् *th*, इद् *d*, द् *dh*, श् *n*, and ष् *sh*. (Pāṇ. VIII. 4. 41.)

Ex. द्विद् + धि = द्विद्धि *drīḥ+dhī=dvīddhi*, hate thou.

मृद् + नाति = मृद्व्नाति *mṛīḥ+nāti=mṛīḥnāti*.

इद् + ते = इद्वे *īḥ+te=īṭṭe*, he praises.

षट् + नां = षड्व्नां *ṣaṭ+nām=ṣaṇṇām*, of six.

षट् + नवतिः = षड्व्वतिः *ṣaṭ+navatiḥ=ṣaṇṇavatiḥ*, ninety-six. (Pāṇ. VIII. 4. 42, vārt.)

§ 123. Before other consonantal terminations ष् *sh* is treated like द् *t*.

Ex. द्विष् + ध्वं = द्विद्ध्वं *drish+dhvam=dvīddhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विद्वसु *drish+su=dvīḍṣu*, loc. plur. among haters.

Exceptions to this rule, such as धृक् *dhṛish*, nom. धृक् *dhṛik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrāj*, to shine, मृज् *mṛij*, to wipe, यज् *yaj*, to sacrifice, रज् *rāj*, to shine, सृज् *sṛij*, to let forth, and भ्रज् *bhrāj*, to roast (भ्रस् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by श् *ś*, which, in the cases enumerated above, is liable to the same changes as an original श् *ś*. Thus

मृज् + थ = मृश *mṛij + tha = mṛishṭha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयज् + ध्व = अयद्ध्वम् *ayaj + dhvam = ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ज् *j*, छ् *chh*, क् *ksh*, श् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple श् *ś*.

Ex. Nominal base विज् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेष्टा *veś + tā = veshṭā*, he will enter.

विज् + ध्व = विद्ध्वम् *viś + dhvam = viḍḍhvam*, enter you.

Loc. plur. विज् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राच्छ् *prāchh*; nom. प्राट् *prāt*, an asker.

\* Verbal base प्रच्छ् *prachh*; प्रच्छ् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्रच्छ् + ता = प्रष्टा *prachh + tā = prashṭā*, he will ask.

प्राच्छ् + सु = प्रादसु *prāchh + su = prātsu*, among askers.

Nominal base तक्श् *taksh*; तक्श् + सु = तदसु *taksh + su = taṭsu*, among carpenters.

Nominal base रक्श् *raksh*; गोरक्श् + सु = गोरदसु *goraksh + su = gorātsu*, among cow-herds.

Verbal base चक्श् *chaksh*; चक्श् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक्श् + ध्रे = चद्ध्रे *chaksh + dhre = chaddhre*, you see.

व्रच्छ् *vraśch*, to cut; nom. sing. वृट् *vṛiṭ*.

व्रच्छ् + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vrakshyāmi*, I shall cut.

व्रच्छ् + ता = व्रष्टा *vraśch + tā = vrasṭā*, he will cut.

§ 126. The ज् *j* of दिज् *diś*, to show, दृज् *dṛiś*, to see, स्पृज् *sprīś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिज् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhīḥ*; loc. plur. दिक्षु *dikshu*.

दृज् *dṛiś*; nom. sing. दृक् *dṛik*; instrum. plur. दृग्भिः *dṛigbhīḥ*.

In the root नज् *naś*, the change of ज् *j* into क् *k* or ट् *ṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like घ् *gh*, i.e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = दोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like घ् *gh* in most words beginning with ह् *h* (Pāṇ. VIII. 2, 32), and in उष्णिह् *uṣṇih*; or (2) like द् *ḍ* in all other words.

Ex. (1) दुह् *duh*; nom. धुक *dhuk*; instrum. plur. दुग्भिः *dhugbhiḥ*; loc. plur. दुक्षु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दृह् + तः = दृढः *ḍrih + taḥ = ḍṛiḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिङ्भिः *liḍbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vātsu*).

लिह् + तः = लीढः *lih + taḥ = līḍhaḥ*.

रुह् + तः = रुढः *ruh + taḥ = rūḍhaḥ*.

In लीढः *līḍhaḥ* and रुढः *rūḍhaḥ*, द + त् *ḍh + t* are changed to द + द् *ḍh + ḍh*, or, more correctly, to इ ढ् + द् *ḍh* (§ 117); then the first इ ढ् is dropt and the vowel lengthened. The only vowel which is not lengthened is अ *ri*; e. g. वृह् + तः = वृढ *vrih + ta = vṛiḍha*.

The vowel of सह *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. जढः *ḍiḥaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दृह् *druh*, मुह् *muh*, सुह् *suh*, सिंह *snih*) is treated either as घ् *gh* or द् *ḍh*. From दृह् *druh*, to hate, we have in compounds the nom. sing धुक *dhruk* and धुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दृढः *ḍrūḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upānadbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

अ. अनादुह् *anaḍuh*, ox, &c., see Declension.

§ 31. The स् *s* of the nominal bases ध्रस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्रस् *dhvas*, to fall; nom. sing. ध्रत् *dhvat*, nom. plur. ध्रवः *dhvasaḥ*, instrum. plur. ध्रद्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. पस् *vas*, to dwell; fut. वस् + स्यामि = वत्स्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्थि *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

ज्ञास् + धि = ज्ञाधि *śās + dhi = śādhi*. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person स् *s*, may be changed to त् *t* or remain स् *s*.

अज्ञास् + स् = अज्ञात् or अज्ञाः *aśās + s = aśāt or aśāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अज्ञास् + त् = अज्ञात् *aśās + t = aśāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *t*, *d*, *dh* before the *ś* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *t* or by *ś*; *अवेत्* *aret* or *अवेः* *aveḥ*, thou knewest; *अरुणत्* *aruṇat* or *अरुणः* *aruṇaḥ*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. *n* and *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvāra.

Ex. *जिघांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

*क्रंस्यते* *kraṁsyate*, he will step, from *कम्* *kam*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन* *suhin*. Pada base of *सुहिम्* *suhimś*. If *n* were changed to Anusvāra, we should have to write *सुहिंषु* *suhimśhu*.

§ 134. *n* remains unchanged before semivowels.

Ex. *हन्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.

*प्रेन्वनं* *preṇvanam*\*, propelling, from *इन्व* *inv*.

§ 135. *m* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. *काम्यः* *kām-yaḥ*, to be loved, from *कम्* *kam*.

*ताम्रं* *tāmram*, copper, from *तम्* *tam* and suffix *र* *ra*.

*अम्लः* *amlah*, sour, from *अम्* *am* and suffix *ल* *la*.

§ 136. *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m* or *vr*, is changed into *n*. (Pāṇ. VIII. 2, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhīḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशाम्* *praśām*, quieting. (Pāṇ. VIII. 2, 64.)

*अगन्म* *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम् + म* *gam + ma*, *गम् + व* *gam + va*.

But nom. plur. *प्रशामः* *praśāmāḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशङ्कते* *āśaṅkate* or *āśaṅkate*, he fears.

*आलिङ्गति* or *आलिङ्गति* *āliṅgati* or *āliṅgati*, he embraces.

*वञ्चयति* or *वञ्चयति* *vañchayati* or *vañchayati*, he cheats.

*उत्काण्ठते* or *उत्काण्ठते* *utkaṅthate* or *utkaṅthate*, he longs.

*गन्तुं* or *गन्तुं* *gantum* or *gantum*, to go.

*कम्पते* or *कम्पते* *kampate* or *kampate*, he trembles.

In compounds, such as *सम् + कल्पः* *sam + kalpaḥ*, it is optional to change final *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence *संकल्पः* or *सङ्कल्पः* *saṅkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

\* If the *n* before *vr* were treated as Anusvāra, the second *n* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.



§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants श्र *ś*, ष *ṣh*, स *s*, and ह *h*.

Ex. दंशनं *daśanam*, biting. यज्ञंषि *yajñṣi*, the prayers.

हंसः *haṁsaḥ*, goose. रहते *raṁhate*, he goes.

§ 139. न *n* following immediately after च *ch* or ज *j* is changed to ञ *ñ*.

Ex. याज्ञा *yāchñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ *chchh*. (See § 91.)

Ex. च्छ *richh*, to go; च्छति *richchhati*, he goes.

म्लेच्छः *mlechchhaḥ*, a barbarian.

§ 141. छ *chh* before a suffix beginning with न *n* or म *m* is changed to श्र *s*.

Ex. प्रच्छ + न = प्रश्नः *prachh + na = praśnaḥ*, question.

पाप्रश्च + मि = पाप्रश्मि *pāprachh + mi = pāpraśmi*, I ask frequently.

Before व *v* this change is optional.

§ 142. Roots ending in य *y* and व *v* throw off their final letters before terminations beginning with consonants, except य *y*.

Ex. पृय + तः = पृतः *pūy + taḥ = pūtaḥ*, decaying.

तुर्व + नः = तूर्णः *turv + naḥ = tūrṇaḥ*, killed.

दिदिव + बान् = दिदिवान् *didiv + vān = didirān*, having played.

§ 143. Roots ending in व *v* and र *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व *v* or र *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2. 77.) See No. 92, त्वर् *tvav*.

Ex. दिव *dir*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर *gur*, to exert, गूर्णः *gūrṇaḥ*.

जृ *jṛ* (i.e. निर *jiri*), to grow old, जीर्यति *jīryati*.

गिर *gir*, voice; instrum. plur. गीभिः *gīrbhiḥ*, loc. plur. गीषु *gīrṣu*.

There are exceptions. (Pāṇ. VIII. 2. 79.)

कुर *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुर्व + आवः = तूर्वावः *turv + āvaḥ = tūrvāvaḥ*. (Pāṇ. VIII. 2. 78.)

§ 144. Nominal and verbal bases ending in इर *ir* and उर *ur* lengthen इ *i* and उ *u*, when र *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2. 76.)

Ex. गिर + स = गीर or गोः *gir + s = gīr or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ *bh* or स *s*.

Loc. plur. सुषिस् + सु = सुषोःषु *supiḥ + su = suphishu*; nom. sing. masc. and neut.

सुषीः *suphīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sojus + s = sojūḥ*; nom. sing. neut. सजूः *sojūḥ*.

*Doubling of Consonants.*

§ 146. According to some grammarians any consonant except रr and हh, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by रr or हh, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Śākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and हh, is preceded by रr or हh, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्के *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्धेन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after रr must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarśaḥ* (Prāt. 357), mirror. But we may write either दर्श्यते or दर्श्यते *darśyate* or *darśsyate*, it is shown.

*Explanation of some Grammatical Terms used by Native Grammarians.*

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇādi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini\*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or

\* Siddhānta-Kaumudi, ed. Tārānātha, vol. II. p. 1.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन् *jan* by the *Kṛit* suffix अ *a*; but जनीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prātipadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form  
 वेपथु *repathu*, trembling, from वेप् *vep*, to tremble.  
 श्वयथु *śvayathu*, swelling, from श्वि *śvi*, to swell.  
 क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.  
 दवथु *darathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tarya*, अनीय *anīya*, य *ya*, एलिम *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Uñādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*stripratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Āṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neutrals. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य *y*) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tin* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरी *úri* in उरीकृत्य *úrikṛitya*, assenting; खात् *khāt* in खात्कृत्य *khātkṛitya*, having made *khāt*, i. e. the sound produced by clearing the throat.

## CHAPTER III.

## DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svar*, heaven; अयास् *ayās*, fire; संवत् *saṃvat*, year, (of Vikramāditya's era); स्वयं *svayam*, self; सामि *sāmi*, half; भूर् *bhūr*, atmosphere; सुदि *sudi*, the light fortnight, and यदि *badi*, the dark fortnight, the usual abbreviations for सुक्लपक्षः *śuklapakṣaḥ* and कृष्णपक्षः *krishnapakṣaḥ*, or बहुलपक्षः *bahulapakṣaḥ*, (Warren, Kālasankalita, p. 361.) According to Rādhakanta, सुदि *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; दाराः *dārāḥ*, plur. masc. wife; आपः *āpaḥ*, plur. fem. water; वर्षाः *varṣāḥ*, plur. fem. the rainy season, i.e. the rains; सिकताः *sikatāḥ*, plur. fem. sand; बहुलाः *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

## 1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except ह *ñ*, न *ñ*, य *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations :

*Terminations for Masculines and Feminines.*

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	औ <i>au</i>	अः <i>aḥ</i>
Acc. अं <i>am</i>		
Instr. आ <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat. ए <i>e</i>		भ्यः <i>bhyaḥ</i>
Abl. अः <i>aḥ</i>		
Gen. अः <i>aḥ</i>	ओः <i>oḥ</i>	आं <i>ām</i>
Loc. इ <i>i</i>		सु <i>su</i>
Voc. like Nom., except bases in न <i>n</i> and स् <i>s</i>	औ <i>au</i>	अः <i>aḥ</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take इ *i* in the Nom., Acc., and Voc. dual (Bha cases).

They take इ *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence  $\text{ङ}n$  before gutturals,  $\text{ञ}n$  before palatals,  $\text{ण}n$  before linguals,  $\text{न}n$  before dentals,  $\text{म्}n$  before labials, Anu-svâra before sibilants and  $\text{ह}$ . Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. 1. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from  $\text{प्रत्यच् } pratyach$ , Nom. Dual  $\text{प्रत्यंचो } pratyāñch-au$ ; base  $\text{प्रत्यच् } pratyāñch$ . (Ānga.)

Instrum. Plur.  $\text{प्रत्यग्भिः } pratyag-bhiḥ$ ; base  $\text{प्रत्यच् } pratyach$ . (Pada.)

Gen. Dual  $\text{प्रतीचोः } pratīch-oḥ$ ; base  $\text{प्रतीच् } pratīch$ . (Bha.)

#### 1. UNCHANGEABLE BASES.

*Paradigm of a regular Noun with unchangeable Base.*

§ 154. Bases ending in  $\text{ञ}n$  and  $\text{ल}l$  are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the  $\text{स् } s$  of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a  $\text{ट } ṭ$  may be inserted after the final  $\text{ञ}n$ .

Base  $\text{सुगन् } sugān$ , a ready reckoner, masc. fem. neut. (from  $\text{सु } su$ , well, and root  $\text{गन् } gañ$ , to count.) (Accent, Pāṇ. vi. 1, 169.)

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.		PLURAL. MASC. FEM.	
N.	सुगन् $sugāñ$	}	सुगणौ $sugāṇ-au$	}	सुगणः $sugāṇ-aḥ$
A.	सुगणं $sugāṇ-am$				
I.	सुगणा $sugāṇ-ā$	}	सुगणभ्यां $sugāṇ-bhyām$	}	सुगणभिः $sugāṇ-bhiḥ$
D.	सुगणे $sugāṇ-e$				
Ab. }	सुगणः $sugāṇ-aḥ$	}	सुगणोः $sugāṇ-oḥ$	}	सुगणभ्यः $sugāṇ-bhyaḥ$
G.					
L.	सुगणि $sugāṇ-i$	}	सुगणौ $sugāṇ-au$	}	सुगणां $sugāṇ-ām$
V.	सुगण $sugāñ$				
					सुगणसु $sugāṇ-su$ *
					सुगणः $sugāṇ-aḥ$
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुगन् $sugāñ$ †		सुगणौ $sugāṇ-ī$		सुगणि $sugāṇ-i$ .

\* Or सुगंसु  $sugāñt-su$ , § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter  $sugāñ$  would therefore be, not  $sugāñ$ , but  $súgāñ$ .

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सर्वशक् <i>sarvaśák</i>	}	सर्वशक्नौ <i>sarvaśákau</i>	}	सर्वशक्नः <i>sarvaśákāḥ</i>
A.	सर्वशक्कं <i>sarvaśákam</i>				
I.	सर्वशक्ता <i>sarvaśákā</i>	}	सर्वशग्भ्यां <i>sarvaśágbhyām</i>	}	सर्वशग्भिः <i>sarvaśágbhiḥ</i>
D.	सर्वशक्ते <i>sarvaśáke</i>				
Ab.	}	}	}	}	}
G.					
L.	सर्वशक्कि <i>sarvaśákki</i>	}	सर्वशक्नोः <i>sarvaśákoh</i>	}	सर्वशक्नां <i>sarvaśákām</i> सर्वशक्क्षु <i>sarvaśákshu*</i>

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. V. सर्वशक् <i>sarvaśák</i>	सर्वशक्नौ <i>sarvaśákāu</i>	सर्वशक्नि <i>sarvaśáñki</i>

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *t*, ठ् *ṭh*, ड् *ḍ*, द् *dh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	चित्रलिक् <i>chitralik†</i>	}	चित्रलिक्नौ <i>chitralikhau</i>	}	चित्रलिक्नः <i>chitralikhāḥ</i>
A.	चित्रलिक्कं <i>chitralikham</i>				
I.	चित्रलिक्ता <i>chitralikhā</i>	}	चित्रलिग्भ्यां <i>chitraligbhyām</i>	}	चित्रलिग्भिः <i>chitraligbhiḥ</i>
D.	चित्रलिक्ते <i>chitralikhe</i>				
Ab.	}	}	}	}	}
G.					
L.	चित्रलिक्कि <i>chitralikhi</i>	}	चित्रलिक्नोः <i>chitralikhoḥ</i>	}	चित्रलिक्नां <i>chitralikhām</i> चित्रलिक्क्षु <i>chitralikshu*</i>

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. V. चित्रलिक् <i>chitralik†</i>	चित्रलिक्नौ <i>chitralikhāu</i>	चित्रलिक्नि <i>chitralikñhi</i>

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

\* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. 1.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक *sarvaśak*.

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritaḥ</i>	हरिभिः <i>haridbhiḥ</i>	हरित्सु <i>haritsu</i>	हरिन्ति <i>harinti</i>
अग्निमय <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat*</i>	अग्निमयः <i>agnimathāḥ</i>	अग्निमभिः <i>agnimadbhiḥ†</i>	अग्निमासु <i>agnimatsu‡</i>	अग्निमन्ति <i>agnimanthi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदः <i>suhṛidaḥ</i>	सुहृदिभिः <i>suhṛidbhiḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृदि <i>suhṛindi</i>
बुध् <i>budh</i> , knowing m. f. n.	भुत् <i>bhūt   </i>	बुधः <i>būdhaḥ</i>	भुद्भिः <i>bhudbhiḥ</i>	भुत्सु <i>bhutsu</i>	बुधि <i>būdhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpāḥ</i>	गुप्भिः <i>gubbhiḥ</i>	गुप्सु <i>gupsu</i>	गुपि <i>gúmpi</i>
ककुब् <i>kakubh</i> , region f.	ककुप् <i>kakup</i>	ककुभः <i>kakubhāḥ</i>	ककुम्भिः <i>kakubbhiḥ</i>	ककुप्सु <i>kakupsu</i>	ककुम्भि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज् *j*, झ् *jh*.

Bases ending in च *ch* change च *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुक् *jalamuch*, masc. cloud (water-dropping).

SINGULAR.		DUAL.		PLURAL.		
MASC. FEM.		MASC. FEM.		MASC. FEM.		
N.V.	जलमुक् <i>jalamuk</i>	}	जलमुचौ <i>jalamuchau</i>	}	जलमुचः <i>jalamuchāḥ</i>	
A.	जलमुचं <i>jalamucham</i>				जलमुग्भिः <i>jalamugbhiḥ</i>	
I.	जलमुचा <i>jalamuchā</i>	}	जलमुग्भ्यां <i>jalamugbhyām</i>	}	जलमुग्भ्यः <i>jalamugbhyāḥ</i>	
D.	जलमुचे <i>jalamuche</i>				जलमुचां <i>jalamuchām</i>	
Ab.	{ जलमुचः <i>jalamuchāḥ</i>	}	जलमुचोः <i>jalamuchoḥ</i>	}	जलमुक्षु <i>jalamukshu</i>	
G.						
L.	जलमुचि <i>jalamuchi</i>					
SINGULAR.		DUAL.		PLURAL.		
N. A. V.	जलमुक् <i>jalamuk</i>	जलमुची <i>jalamuchī</i>		जलमुचि <i>jalamučhi</i>		

Decline like जलमुक् *jalamuch*,—वाक् *vāch*, fem. speech; त्वक् *tvach*, fem. skin; रुक् *ruch*, fem. light; सुक् *sruch*, fem. ladle.

\* य् *th* final changed into त् *t*. See § 113; 54. 1. Final स् *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

|| See § 118.



## § 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुञ्च <i>kruñch</i> *, moving crookedly, a curlew	कुञ्च	कुञ्चभिः	कुञ्चु	कुञ्चः (Accent, Pāṇ. vi. 1, 182)
	<i>krún</i>	<i>krúnbbhiḥ</i>	<i>krúnkshu</i>	<i>krúnchah</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राञ्च	प्राञ्चभिः	प्राञ्चु	प्राञ्चः (Accent, Pāṇ. vi. 1, 182)
	<i>prāñ</i>	<i>prāñbbhiḥ</i>	<i>prāñkshu</i>	<i>prāñchah</i> (Acc. the same)
वृश्च <i>vriśch</i> †, cutting	वृश्च	वृश्चभिः	वृश्चु	वृश्चः (Accent, Pāṇ. vi. 1, 168)
	<i>vriṣṭ</i> ‡	<i>vriṣṭbbhiḥ</i>	<i>vriṣṭu</i>	<i>vriśchah</i>

§ 160. Bases ending in च् ch change च् ch into ज्ञ s, which becomes द् d, when final, and before consonants. (See § 125; 174. 6: Pāṇ. vi. 4, 19.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राक्ष <i>prākh</i> , an asker	प्राक्ष	प्राक्षः	प्राक्षभिः	प्राक्षु	प्राक्षि
	<i>prāś</i>	<i>prāśah</i>	<i>prāśbbhiḥ</i>	<i>prāśu</i>	<i>prāśi</i>

§ 161. Bases ending in ज्ञ j, if regular, follow the example of nouns in च् ch, except that they preserve ज्ञ j before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुज्	रुजः	रुजभिः	रुजु	रुजि
	<i>rúk</i>	<i>rújah</i>	<i>rugbbhiḥ</i>	<i>rukshu</i>	<i>rūñji</i>
ऊर्ज् <i>úrj</i> , strength	ऊर्ज्	ऊर्जः	ऊर्जभिः	ऊर्जु	ऊर्जि
	<i>úrj</i>	<i>úrjah</i>	<i>úrjbbhiḥ</i>	<i>úrkshu</i>	<i>úrji</i>

Other regular nouns in ज्ञ j,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋषिज् *ṛiñij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज्ञ j changeable to द् d.

Some bases ending in ज्ञ j change ज्ञ j into द् d or द् d when final, and before terminations beginning with consonants.

\* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्च + स *kruñk + s*; स् s and क् k are dropt, see § 114.

† Derived from the root वृश्च *vraśch*, (in the Dhātupāṭha, जोदल्लू), to cut. According to Sanskrit grammarians, the penultimate स् s or ज्ञ s is dropt, and च् ch before consonants or if final changed into द् d. (See § 114.)

‡ The form वृश्च *vriṣṭ* (not वृश्च *vraṣṭ*) is confirmed by Siddhānta-Kaumudī (1863), vol. 1. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊर्जि *úrñji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्जि *úrñji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. 1. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शो नुज्ञेति केचित् । वृश्चि नुम्यतिचेष्टः । वृश्चि कुलानि । अन्त्यान्तूवे नुमिच्छन्ते । वृश्चि । (Pāṇ. vii. 1, 72, vārt.)

Base सदाज् *samrāj*, masc. sovereign.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सदाद् <i>samrāt</i>		
A.	सदाजम् <i>samrājam</i>	सदाजौ <i>samrājau</i>	सदाजः <i>samrājah</i>
I.	सदाजाना <i>samrājā</i>		सदाजिभिः <i>samrājibhiḥ</i>
D.	सदाजे <i>samrāje</i>	सदाजभ्यां <i>samrājibhyām</i>	सदाजभ्यः <i>samrājibhyaḥ</i>
Ab.	सदाजः <i>samrājah</i>		
G.	सदाजि <i>samrāji</i>	सदाजोः <i>samrājoh</i>	सदाजां <i>samrājām</i>
L.			सदादसु <i>samrātsu</i> or सदादासु <i>samrādtsu</i> *

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धाज् *bhrāj* (दुधाज्, not धाज्), to shine; मृज् *mrij*, to clean; यज् *yaj* (except ऋयिज् *ṛitvij*), to sacrifice; राज् *rāj*, to shine, to rule; सृज् *srij*, to dismiss, to create, (सृज् *sra*, wreath, and असृज् *asrij*, blood, are not derived from सृज् *srij*); भृज् *bhraj*, to roast (भस्ज्). Also परिव्राज् *parivrāj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विभाज् <i>vibhrāj</i> , resplendent	विभाद् <i>vibhrāt</i> †	विभाजः <i>vibhrājah</i>	विभाजिभिः <i>vibhrājibhiḥ</i>	विभादसु <i>vibhrātsu</i>
देवेज् <i>devēj</i> ‡, worshipper of the gods	देवेद् <i>devē</i>	देवेजः <i>devējah</i>	देवेजिभिः <i>devējibhiḥ</i>	देवेदसु <i>devētsu</i>
विष्णुसृज् <i>viśvasrij</i> , creator of the universe	विष्णुसृद् <i>viśvasrit</i>	विष्णुसृजः <i>viśvasrijah</i>	विष्णुसृजिभिः <i>viśvasrijibhiḥ</i>	विष्णुसृदसु <i>viśvasritsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राद् <i>parivrāt</i>	परिव्राजः <i>parivrājah</i>	परिव्राजिभिः <i>parivrājibhiḥ</i>	परिव्रादसु <i>parivrātsu</i>
विश्वाराज् <i>viśvārāj</i>   , an universal monarch	विश्वाराद् <i>viśvārāt</i>	विश्वाराजः <i>viśvārājah</i>	विश्वाराजिभिः <i>viśvārājibhiḥ</i>	विश्वारादसु <i>viśvārātsu</i>
भृज् <i>bhrij</i> , roasting	भृद् <i>bhrit</i>	भृजः <i>bhrijah</i>	भृजिभिः <i>bhrijibhiḥ</i>	भृदसु <i>bhritsu</i>

§ 163. Irregular bases in ज् *j*.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
1. खंज् <i>khāñj</i> ¶, lame	खन् <i>khān</i>	खंजः <i>khāñjah</i>	खन्भिः <i>khānbhīḥ</i>	खंसु <i>khānsu</i>

\* Cf. § 76.

† From another root, विभ्राक् *vibhrāk*, विभ्राग्भिः *vibhrāgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. 1. p. 167.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into देज् *ij*.

|| The lengthening of the *a* in विष्णु *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāṇ. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tāranātha, vol. 1. p. 165.

2. अवयान् *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

Base अवयस् *avayas* and अवयान् *avayāj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	अवयाः <i>avayāḥ</i>	अवयानौ <i>avayājau</i>	अवयानः <i>avayājāḥ</i>
A.	अवयानं <i>avayājam</i>		
I.	अवयाना <i>avayājā</i>	अवयोभ्यां <i>avayobhyām</i>	अवयोभिः <i>avayobhiḥ</i>
D.	अवयाने <i>avayāje</i>		अवयोभ्यः <i>avayobhyaḥ</i>
Ab.	अवयानः <i>avayājāḥ</i>	अवयानोः <i>avayājōḥ</i>	अवयानां <i>avayājāṃ</i>
G.			अवयानि <i>avayāji</i>
L.	अवयानि <i>avayāji</i>		
V.	अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i>	like Nom.	like Nom.

§ 164. Bases ending in र *r*.

Bases ending in र *r* are regular, only इ *i* and उ *u*, preceding the र *r*, are lengthened, if the र *r* is final or followed by a consonant (§ 144). In the Loc. Plur. the final र *r* remains unchanged though followed by ष *ṣh*. (§ 90.)

Base गिर *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	गीः <i>gīḥ</i>	गिरौ <i>gīrau</i>	गिरः <i>gīraḥ</i>
A.	गिरं <i>gīram</i>		
I.	गिरा <i>gīrā</i>	गीर्भ्यां <i>gīrbhyām</i>	गीर्भिः <i>gīrbhiḥ</i>
D.	गिरे <i>gīre</i>		गीर्भ्यः <i>gīrbhyaḥ</i>
Ab.	गिरः <i>gīraḥ</i>	गिरौः <i>gīrōḥ</i>	गिरां <i>gīrām</i>
G.			
L.	गिरि <i>gīri</i>		गीर्षु <i>gīrshū</i>

Base वार *vār*, neut. water.

	SINGULAR.	NEUTER. DUAL.	PLURAL.
N.A.V.	वाः <i>vāḥ</i>	वारी <i>vārī*</i>	वारि <i>vārī</i>
I.	वारा <i>vārā</i>	वार्यौ <i>vārbhyām</i>	वारिभिः <i>vārbhiḥ</i> , &c.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पूः <i>pūḥ</i>	पुरः <i>pūraḥ</i>	पूरिभिः <i>pūrbhiḥ</i>	पूरिषु <i>pūrshū</i>
द्वार <i>dvār</i> , f. door	द्वारः <i>dvārḥ</i>	द्वारः <i>dvārāḥ</i>	द्वारिभिः <i>dvārbhiḥ</i>	द्वारिषु <i>dvārshū</i>
किर <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kīraḥ</i>	कीरिभिः <i>kīrbhiḥ</i>	कीरिषु <i>kīrshū</i> †

\* According to Pāṇ. vi. 1, 168, *vārī* would have the accent on the first, while *hridī*, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāsthāna.

† Siddh.-Kaum. vol. I. p. 125.

§ 165. Bases in *स्*.(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.Bases ending in *स्* change the *स्* according to the general euphonic rules explained above. Thus*अस् as*, if final, becomes *अः aḥ*. (§ 83.)*अस् as* followed by terminations beginning with vowels remains unchanged. *इस्* and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इष् ish* and *उष् ush*. (See § 100.)*अस् as* before *भ bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ bh* become *इर् ir* and *उर् ur*. (§ 82.)*अस् as* before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इष् ish* or *इः iḥ*, *उष् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumandh*, well-minded (*εὐμενής*); Voc. *सुमनः sumanah*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pân. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि manânsi*; from *ज्योतिः jyotih*, *ज्योतींषि jyotîṁshi*; from *चक्षुः chakshuh*, *चक्षूँषि chakshūṁshi*.

Base *सुमन्सु sumânas*, well-minded, masc. fem. neut. (from *सु su* and *मन्सु mânas*, neut. mind.)

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.		PLURAL. MASC. FEM.	
N.	सुमनाः <i>sumânâḥ</i>	}	सुमनसौ <i>sumânasau</i>	}	सुमनसः <i>sumânasah</i>
A.	सुमनसं <i>sumânasam</i>				सुमनोभिः <i>sumânobhiḥ</i>
I.	सुमनसा <i>sumânasâ</i>	}	सुमनोभ्यां <i>sumânobhyâm</i>	}	सुमनोभ्यः <i>sumânobhyaḥ</i>
D.	सुमनसे <i>sumânase</i>				सुमनसां <i>sumânasâm</i>
Ab. }	सुमनसः <i>sumânasah</i>	}	सुमनसोः <i>sumânasoh</i>	}	सुमनसु <i>sumânasus</i>
G.					सुमनसः <i>sûmanasah</i>
L.	सुमनसि <i>sumânasi</i>				
V.	सुमनः <i>sûmanah</i>		सुमनसौ <i>sûmanasau</i>		
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुमनः <i>sumânah</i>		सुमनसौ <i>sumânas</i>		सुमनांसि <i>sumânânsi</i>

The rest like the masc. and fem.

Base **सुज्योतिस्** *sujoyotis*, well-lighted, masc. fem. neut. (from **सु** *su* and **ज्योतिस्** *jyotis*, neut. light.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सुज्योतिः <i>sujoyótiḥ</i>	}	सुज्योतिषौ <i>sujoyótishau</i>	}	सुज्योतिषः <i>sujoyótishah</i>
A.	सुज्योतिषं <i>sujoyótisham</i>				
I.	सुज्योतिषा <i>sujoyótishā</i>	}	सुज्योतिर्भ्यां <i>sujoyótirbhyām</i>	}	सुज्योतिर्भिः <i>sujoyótirbhiḥ</i>
D.	सुज्योतिषे <i>sujoyótishe</i>				
Ab.	}	}	सुज्योतिष्यौ <i>sujoyótishyau</i>	}	सुज्योतिर्भ्यः <i>sujoyótirbhyah</i>
G.					
L.	सुज्योतिषि <i>sujoyótishi</i>	}	सुज्योतिषोः <i>sujoyótishoh</i>	}	सुज्योतिषां <i>sujoyótishām</i>
					सुज्योतिः <i>sujoyótishu</i>
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुज्योतिः <i>sujoyótiḥ</i>		सुज्योतिषौ <i>sujoyótishi</i>		सुज्योतींषि <i>sujoyótīnshi</i>

The rest like the masc. and fem.

Decline after the model of **सुमनस्** *sumanas* and **सुज्योतिस्** *sujoyotis* the following bases :

**वेधस्** *vedhas*, Nom. sing. **वेधाः** *vedhāḥ*, m. wise. **चंद्रमस्** *chandramas*, N. s. **चंद्रमाः** *chandramāḥ*, m. moon. **प्रचेतस्** *prachetas*, N. s. **प्रचेताः** *prachetāḥ*, m., Nom. prop. of a lawgiver. **दिवौकस्** *divaukas*, N. s. **दिवौकाः** *divaukāḥ*, m. a deity. **विहायस्** *rihāyas*, N. s. **विहायाः** *vihāyāḥ*, m. bird. **अप्सरस्** *apsaras*, N. s. **अप्सराः** *apsarāḥ*, f. a nymph. **महौजस्** *mahaujas*, N. s. **महौजाः** *mahaujāḥ*, m. f. n. very mighty. **पयस्** *payas*, N. s. **पयः** *payah*, n. milk. **अयस्** *ayas*, N. s. **अयः** *ayah*, n. iron. **यशस्** *yaśas*, N. s. **यशः** *yaśah*, n. praise. **हविस्** *havis*, N. s. **हविः** *haviḥ*, n. oblation. **अर्चिस्** *archis*, N. s. **अर्चिः** *archiḥ*, n. splendour. **आयुस्** *āyus*, N. s. **आयुः** *āyuh*, n. life, age. **वपुस्** *vapus*, N. s. **वपुः** *vapuh*, n. body\*.

§ 166. **जरा** *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base **जरस्** *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

\* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; **नष्टहविः** *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave **जरस्** *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा <i>jará</i> .		Base जरस् <i>jaras</i> .	
SINGULAR.		SINGULAR.	
N.	जरा <i>jará*</i>	deest; term.	स् <i>s</i>
A.	जरां <i>jarám</i>	जरस् <i>jarás-am</i>	
I.	जराया <i>jaráyá</i>	जरसा <i>jarás-á</i>	
D.	जरायै <i>jaráyai</i>	जरसे <i>jarás-e</i>	
Ab.	जरायाः <i>jaráyáh</i>	जरसः <i>jarás-aḥ</i>	
G.	जरायाः <i>jaráyāḥ</i>	जरसः <i>jarás-uh</i>	
L.	जरायां <i>jaráyám</i>	जरसि <i>jarás-i</i>	
V.	जरे <i>járe</i>	deest	
DUAL.		DUAL.	
N. A. V.	जरे <i>jaré</i>	जरसौ <i>jarás-au</i>	
l. D. Ab.	जराभ्यां <i>jarábhyaṁ</i>	deest; term.	भ्यां <i>bhyaṁ</i>
G. L.	जरयोः <i>jaráyoh</i>	जरसोः <i>jarás-oh</i>	
PLURAL.		PLURAL.	
N. V.	जराः <i>jaráh</i>	जरसः <i>jarás-aḥ</i>	
A.	जराः <i>jaráh</i>	जरसः <i>jarás-aḥ</i>	
I.	जराभिः <i>jarábhiḥ</i>	deest; term.	भिः <i>bhiḥ</i>
D. Ab.	जराभ्यः <i>jarábhyaḥ</i>	deest; term.	भ्यः <i>bhyaḥ</i>
G.	जराणां <i>jarāṇām</i>	जरसां <i>jarás-ām</i>	
L.	जरासु <i>jarásu</i>	deest; term.	सु <i>su</i>

§ 167. In compositions, besides the regular forms from जरा *jará*, viz. निर्जरः *nirjarah*, निर्जरा *nirjará*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR.	SINGULAR.
MASC.	MASC. FEM.
N. निर्जेट् <i>nirjarah</i> ‡	deest
A. निर्जरं <i>nirjaram</i> or	निर्जरस् <i>nirjarasam</i>
I. निर्जरेण <i>nirjareṇa</i> or	निर्जरसा <i>nirjarasá</i> (निर्जरसिन् <i>nirjarasina</i> , masc.)
D. निर्जराय <i>nirjarāya</i> or	निर्जरसे <i>nirjarase</i>
Ab. निर्जरात् <i>nirjarát</i> or	निर्जरसः <i>nirjarasaḥ</i> (निर्जरसात् <i>nirjarasát</i> , masc.)
G. निर्जरस्य <i>nirjarasya</i> or	निर्जरसः <i>nirjarasaḥ</i> (निर्जरसस्य <i>nirjarasasya</i> , masc.)
L. निर्जरे <i>nirjare</i> or	निर्जरसि <i>nirjarasi</i>
V. निर्जर <i>nirjara</i>	deest

\* The declension of जरा *jará*, as a regular fem. in आ *á*, is given here by anticipation for the sake of comparison with the defective जरस् *jarás*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kauṁ. vol. 1. pp. 103, 141.)

‡ The declension of निर्जेट् *nirjarah*, as a regular masc. in अ *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

DUAL.		DUAL.	
N. A. V.	निर्जेरे <i>nirjarau</i> or	निर्जेरसौ <i>nirjarasau</i>	
I. D. Ab.	निर्जेराभ्यां <i>nirjardbhyām</i>	deest	
G. L.	निर्जेरयोः <i>nirjarayoh</i> or	निर्जेरसोः <i>nirjarasoh</i>	
PLURAL.		PLURAL.	
N. V.	निर्जेराः <i>nirjarāḥ</i> or	निर्जेरसः <i>nirjarasāḥ</i>	
A.	निर्जेरान् <i>nirjarān</i> or	निर्जेरसः <i>nirjarasāḥ</i>	
I.	निर्जेरेः <i>nirjaraiḥ</i>	deest	(निर्जेरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab.	निर्जेरेभ्यः <i>nirjarebhyaḥ</i>	deest	
G.	निर्जेराणां <i>nirjarāṇām</i> or	निर्जेरसां <i>nirjarasām</i>	
L.	निर्जेरेषु <i>nirjareshu</i>	deest	

Fem. निर्जेरा *nirjard*, like कान्ता *kāntā*.

Neut. निर्जेरे *nirjaram*, like कान्तं *kāntam*.

Neut. Sing. deest (निर्जेरसं *nirjarasam*); Dual

निर्जेरसौ *nirjarasā*; Plur. निर्जेरांसि *nirjarāṃsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudaśśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudaśśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशान् *uśana*. (Sār. 1. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिण्ड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिण्डग्रस् *piṇḍa-gras*, a lump-eater.

From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिण्डग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिण्डग्रसि *piṇḍagraṃsi*, सुपिसि *supiṃsi*, सुतुसि *sutuṃsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीभिः *supībhiḥ*, सुतूभिः *sutūrbhiḥ*, सुतुः *sutūḥ*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into श् *ś*. (See § 100, note.)

Base पिङ्गग्रस् *piṇḍagras*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	पिङ्गग्रः <i>piṇḍagraḥ</i>	}	पिङ्गग्रसौ <i>piṇḍagrasau</i>	}	पिङ्गग्रसः <i>piṇḍagrasaḥ</i>
A.	पिङ्गग्रसं <i>piṇḍagrasam</i>				
I.	पिङ्गग्रसा <i>piṇḍagrasā</i>	}	पिङ्गग्रोभ्यां <i>piṇḍagrobhyām</i>	}	पिङ्गग्रोभिः <i>piṇḍagrobhiḥ</i>
D.	पिङ्गग्रसे <i>piṇḍagrase</i>				
Ab.	}	}	}	}	पिङ्गग्रोभ्यः <i>piṇḍagrobhyaḥ</i>
G.					
L.	पिङ्गग्रसि <i>piṇḍagrasi</i>	}	पिङ्गग्रसोः <i>piṇḍagrasoḥ</i>	}	पिङ्गग्रसां <i>piṇḍagrasām</i> पिङ्गग्रसु <i>piṇḍagraḥsu</i>
SINGULAR.		DUAL.		PLURAL.	
N. A.V.	पिङ्गग्रः <i>piṇḍagraḥ</i>	पिङ्गग्रसी <i>piṇḍagrasi</i>		पिङ्गग्रंसि <i>piṇḍagraṁsi</i>	

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सुतुः <i>sutūḥ</i>	}	सुतुसौ <i>sutusau</i>	}	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>				
I.	सुतुसा <i>sutusā</i>	}	सुतुभ्यां <i>suturbhyām</i>	}	सुतुभिः <i>suturbhiḥ</i>
D.	सुतुसे <i>sutuse</i>				
Ab.	}	}	}	}	सुतुभ्यः <i>suturbhyaḥ</i>
G.					
L.	सुतुसि <i>sutusi</i>	}	सुतुसोः <i>sutusoḥ</i>	}	सुतुसां <i>sutusām</i>
SINGULAR.		DUAL.		PLURAL.	
N.A.V.	सुतुः <i>sutūḥ</i>	सुतुसी <i>sutusi</i>		सुतुंसि <i>sutuṁsi</i>	

§ 171. Nouns derived from desiderative verbs change स् *s* into श् *śh* when necessary.

Base पिपठिस् *pipathis*, wishing to read, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	पिपठिः <i>pipathīḥ</i>	}	पिपठिसौ <i>pipathisau</i>	}	पिपठिसः <i>pipathisaḥ</i>
A.	पिपठिषं <i>pipathisham</i>				
I.	पिपठिषा <i>pipathishā</i>	}	पिपठिभ्यां <i>pipathirbhyām</i>	}	पिपठिभिः <i>pipathirbhiḥ</i>
D.	पिपठिषे <i>pipathishe</i>				
Ab.	}	}	}	}	पिपठिभ्यः <i>pipathirbhyaḥ</i>
G.					
L.	पिपठिषि <i>pipathishi</i>	}	पिपठिषोः <i>pipathishoḥ</i>	}	पिपठिषां <i>pipathishām</i> पिपठिःपु <i>pipathīshu</i>
SINGULAR.		DUAL.		PLURAL.	
N. A.V.		पिपठिषी <i>pipathishi</i>		पिपठिषि <i>pipathishi</i> (see § 172)	



§ 172. The nouns आशिस् *āśis*, fem. blessing, and सजुष *sajush*, masc. a companion, are declined like पिपठिस् *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds\*.

List of different Bases in स s.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	
	MASC. FEM.	NEUT. MASC. FEM.	NEUT.		
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमनाः <i>sumanāḥ</i> <sup>1</sup>	नः सुमनसः <i>-naḥ sumanasaḥ</i>	सुमनानि <i>sumanānsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु or नःसु <i>sumanassu or -naḥsu</i>
सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id. सुज्योतिषः <i>sujoyotiṣaḥ</i>	सुज्योतींषि <i>sujoyotīnshi</i>	सुज्योतिर्भिः <i>sujoyotirbhiḥ</i>	सुज्योतिष्पु or तिःपु <i>sujoyotiṣshu or -tiḥshu</i>
पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id. पिंडग्रसः <i>piṇḍagrasaḥ</i>	पिंडग्रानि <i>piṇḍagraṁsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु or ग्रःसु <i>piṇḍagrassu or -grāḥsu</i>
चकास् <i>chakās</i> , splen- did, m. f. n.	चकाः <i>chakāḥ</i>	id. चकासः <i>chakāsaḥ</i>	चकानि <i>chakānsi</i>	चकोभिः <i>chakābhiḥ</i>	चकास्सु or चकाःसु <i>chakāssu or chakāḥsu</i>
दोस् <i>dos</i> <sup>2</sup> , arm, m. (n.). (Accent, P. VI. 1, 171)	दोः <i>doḥ</i>	id. दोषः <i>dōṣaḥ</i>	दोंषि <i>dōmshi</i>	दोर्भिः <i>dōrbhiḥ</i>	दोष्पु or दोःपु <i>dōshshu or dōḥshu</i>
सुपिस् <i>supis</i> , well- going, m. f. n.	सुपीः <i>supīḥ</i>	id. <sup>3</sup> सुपिसः <i>supisaḥ</i> <sup>4</sup>	सुपिंषि <i>supiṁsi</i>	सुपीर्भिः <i>supīrbhiḥ</i>	सुपीष्पु or सुपीःपु <i>supīṣshu or supīḥshu</i>
सुतुस् <i>sutus</i> , well- sounding, m. f. n.	सुतुः <i>sutūḥ</i>	id. सुतुसः <i>sutusaḥ</i>	सुतुंषि <i>sutuṁsi</i>	सुतूर्भिः <i>sutūrbhiḥ</i>	सुतुष्पु or सुतुःपु <i>sutūshshu or sutūḥshu</i>
पिपठिस् <i>pipathis</i> , desir- ous of reading, m. f. n.	पिपठीः <i>pipāṭhiḥ</i>	id. <sup>3</sup> पिपठिषः <i>pipāṭhiṣaḥ</i>	पिपठिंषि <i>pipāṭhīnshi</i> <sup>3</sup>	पिपठीर्भिः <i>pipāṭhirbhiḥ</i>	पिपठीष्पु or ठीःपु <i>pipāṭhiṣshu or -ṭhīḥsu</i>
चिकीर्स् <i>chikīrs</i> , desir- ous of acting, m. f. n.	चिकीः <i>chikīḥ</i>	id. चिकीषः <i>chikīrṣaḥ</i>	चिकींषि <i>chikīrṣi</i> <sup>5</sup>	चिकीर्भिः <i>chikīrbhiḥ</i>	चिकीर्षु <i>chikīrshu</i>
आशिस् <i>āśis</i> , blessing, f.	आशीः <i>āśīḥ</i> id. (Voc. id.)	आशिषः <i>āśiṣaḥ</i>	आशींषि <i>āśīnshi</i>	आशीर्भिः <i>āśīrbhiḥ</i>	आशीष्पु or आशीःपु <i>āśiṣshu or āśīḥshu</i>
सजुष <i>sajus</i> , compa- nion, m.	सजूः <i>sajūḥ</i> id. (Voc. id.)	सजुषः <i>sajusaḥ</i>	सजूंषि <i>sajūnshi</i>	सजूर्भिः <i>sajūrbhiḥ</i>	सजूष्पु or सजूःपु <i>sajūshshu or sajūḥshu</i>
सुहिंस् <i>suhins</i> , one who strikes well, m. f. n.	सुहिनः <i>suhin</i>	id. सुहिंसः <i>sukīnsaḥ</i>	सुहिंषि <i>suhīnshi</i>	सुहिन्भिः <i>suhinbhiḥ</i>	सुहिन्सु <i>suhinsu</i> <sup>6</sup>

\* Some grammarians do not allow the lengthening of the vowels in आशींषि *āśīnshi* and सजूंषि *sajūnshi*. (सांति मूले । पा० ६. ४. १०. । महच्छट्साहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घाप्रमेः ॥ सजुषः सांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātisākhya (xiii. 7) gives the rule in a more general form, stating that every neuter ending in an Ūshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

<sup>1</sup> The Vocative is सुमनः *sumanaḥ*. In the other paradigms it is the same as the Nominative.

<sup>2</sup> दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

<sup>3</sup> Siddh.-Kaum. vol. 1. p. 197.

<sup>4</sup> स s not changed into ष sh; see § 100, note.

<sup>5</sup> Siddh.-Kaum. vol. 1. p. 194.

<sup>6</sup> See § 75.

§ 173. ध्वस् *dhvas* (from ध्वंस् *dhvañs*, to fall) and स्रस् *sras* (from स्रंस् *srañs*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्णध्वत् <i>parṇadhvat</i>	N.A.V. पर्णध्वसौ <i>parṇadhvasau</i>	N.A. पर्णध्वसः <i>parṇadhvasaḥ</i>
A. पर्णध्वसं <i>parṇadhvasam</i>	I.D. Ab. पर्णध्वन्नां <i>parṇadhradbhyañm</i>	I. पर्णध्वन्निः <i>parṇadhradbhīḥ</i>
I. पर्णध्वसा <i>parṇadhvasā</i>	G.L. पर्णध्वसोः <i>parṇadhvasoḥ</i>	L. पर्णध्वसु <i>parṇadhvasu</i>

§ 174. Bases ending in ज् *ś*, ष् *ṣ*, छ् *chh*, क् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ṭ* or like क् *k*.

1. Bases derived from दिञ् *diś*, to show, दृञ् *drīś*, to see, स्पृञ् *sprīś*, to touch, change ज् *ś* into क् *k*. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिञ् <i>diś</i> , f. country	दिक् <i>dīk</i>	दिशः <i>dīśaḥ</i>	दिशि <i>dīnśi</i>	दिग्भिः <i>digbhīḥ</i>	दिक्षु <i>dikṣu</i>

2. Bases derived from नञ् *naś*, to destroy, change ज् *ś* into द् *ṭ* or क् *k*.

BASE.	NOM. SING.	N. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनञ् <i>jīvanas</i> , m.f.n. life-destroying	जीवनद् or नक् <i>jīvanat</i> or <i>-nak</i>	नशः <i>-naśaḥ</i>	नंशि <i>-nañśi</i>	नन्भिः or नग्भिः <i>-nañbiḥ</i> or <i>-nagbhīḥ</i>	नन्दसु or नक्षु <i>-nañsu</i> or <i>-nakṣu</i>

3. All other bases in ज् *ś* change their final into द् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विञ् <i>viś</i> , m.f.n. one who enters	विद् <i>viṭ</i>	विशः <i>vīśaḥ</i>	विंशि <i>vinśi</i>	विद्भिः <i>viṭbhīḥ</i>	विदसु <i>viṭsu</i>

4. Bases derived from धृप् *dhṛish*, to dare, change ष् *ṣ* into क् *k*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृप् <i>dadhṛish</i> , m.f.n. bold	दधृक् <i>dadhṛik</i>	दधृषः <i>dadhṛiṣaḥ</i>	दधृषि <i>dadhṛiñśi</i>	दधृग्भिः <i>dadhṛigbhīḥ</i>	दधृक्षु <i>dadhṛikṣu</i>

5. All other bases derived from verbs with final ष् *ṣ* change ष् *ṣ* into द् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्विष् <i>dvīṣ</i> , m.f.n. hating	द्विट् <i>dvīṭ</i>	द्विषः <i>dvīṣaḥ</i>	द्विंशि <i>dvīñśi</i>	द्विट्भिः <i>dvīṭbhīḥ</i>	द्विट्सु <i>dvīṭsu</i>

6. Bases ending in छ् *chh* change छ् *chh* into द् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
प्राच्छ् <i>prācch</i> , m.f.n. asking	प्राट् <i>prāṭ</i>	प्राशः <i>prāśaḥ</i>	प्रांशि <i>prāñśi</i>	प्राट्भिः <i>prāṭbhīḥ</i>	प्राट्सु <i>prāṭsu</i>

7. Bases ending in क् *ksh* change क् *ksh* into द् *ṭ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
तक्ख् <i>takṣh</i> , m.f.n. paring	तट् <i>tāṭ</i> *	तक्खः <i>tākṣaḥ</i>	तंखि <i>tāñkṣi</i>	तट्भिः <i>tāṭbhīḥ</i>	तट्सु <i>tāṭsu</i>

\* If differently derived तक्ख् *takṣh* may form its Nom. Sing. तक् *tak*. गोरक्ख् *gorakṣh*, cow-herd, which regularly forms its Nom. Sing. गोरट् *goraṭ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaun. vol. I. p. 187.) So पिपक्ख् *pipakṣh*, Nom. Dual पिपक्खौ *pipakṣhau*, desirous of maturing; विवक्ख् *vivakṣh*, Nom. Dual विवक्खौ *vivakṣhau*, desirous of saying; दिधक्ख् *didhakṣh*, Nom. Dual दिधक्खौ *didhakṣhau*, desirous of burning.

8. Most bases ending in ह् h change ह् h into द् d.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m. f. n. licking	लिद् <i>līḍ</i>	लिहः <i>līhah</i>	लिंहि <i>līnhi</i>	लिङ्भिः <i>līḍbhīḥ</i>	लिदसु <i>līḍsu</i>
गुह् <i>guh</i> , m. f. n. covering	गुद् <i>ghūḍ</i>	गुहः <i>gūhah</i>	गुंहि <i>gūnhi</i>	गुङ्भिः <i>ghuḍbhīḥ</i>	गुदसु <i>ghuḍsu</i>

On the change of initial ग् g into घ् gh, see § 93.

9. Bases derived from roots ending in ह् h, and beginning with द् d, change ह् h into क् k.

Likewise उष्णिह् *uṣṇih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m. f. n. milking	धुक् <i>dhūk</i>	दुहः <i>dūhah</i>	दुंहि <i>dūmhi</i>	धुग्भिः <i>dhugbhīḥ</i>	धुक्षु <i>dhukshū</i>

10. Bases derived from the roots दुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, सुह् *snuh*, to spue, may change the final ह् h into द् d or क् k.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>druh</i> , m. f. n. hating	धुद् or धुक् <i>dhrūḍ or dhruk</i>	दुहः <i>drūhah</i>	दुंहि <i>drūmhi</i>	धुङ्भिः or धुग्भिः <i>dhrugbhīḥ or dhugbhīḥ</i>	धुदसु or धुक्षु <i>dhruḍsu or dhrukshū</i>

11. Bases derived from नह् *nah*, to bind, change ह् h into त् t.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् <i>upānah</i> , f. a shoe	उपानत् <i>upānat</i>	उपानहः <i>upānahah</i>	उपानद्भिः <i>upānadbhīḥ</i>	उपानत्सु <i>upānatsu</i>

Decline विपाश् *vipāś*, f. the Beyah river in the Punjab. विष् *riśh*, f. ordure. रुष् *rush*, f. anger. विप्रुष् *viprush*, f. drop of water. विविष् *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृष् *īdriś*, m. f. n. such. कीदृष् *kīdriś*, m. f. n. Which? मर्ममृष् *marmasprīś*, giving pain.

§ 175. तुरासाह् *turāsah*, m. name of Indra, changes स् s into श् sh whenever ह् h is changed into द् d or त् t.

Nom. Sing. तुराषाद् *turāśaḍ*. Nom. Dual तुरासाहौ *turāsāhau*. Instr. Plur. तुराषाङ्भिः *turāśaṅgbhīḥ*.

§ 176. पुरोडाश् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः <i>puroḍāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśah</i>
A. पुरोडाशं <i>puroḍāśam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśah</i>
I. पुरोडाशा <i>puroḍāśā</i>	पुरोडोभ्यां <i>puroḍobhyān</i>	पुरोडोभिः <i>puroḍobhīḥ</i>
D. पुरोडाशे <i>puroḍāśe</i>	पुरोडोभ्यां <i>puroḍobhyān</i>	पुरोडोभ्यः <i>puroḍobhyah</i>
Ab. पुरोडाशः <i>puroḍāśah</i>	पुरोडोभ्यां <i>puroḍobhyān</i>	पुरोडोभ्यः <i>puroḍobhyah</i>
G. पुरोडाशः <i>puroḍāśah</i>	पुरोडाशौ <i>puroḍāśoh</i>	पुरोडाशां <i>puroḍāśām</i>
L. पुरोडाशि <i>puroḍāśi</i>	पुरोडाशौ <i>puroḍāśoh</i>	पुरोडःसु <i>puroḍaḥsu</i>
V. पुरोडाः or डः <i>puroḍāḥ or -ḍah</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśah</i>

§ 177. Another word, उक्थशास्-*ukthasās*, a reciter of hymns, is declined like पुरोडाश *puṛoḍāś*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *prasām*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रशाम् <i>prasām</i>	प्रशामौ <i>prasāmau</i>	प्रशामः <i>prasāmaḥ</i>
Acc.	प्रशामं <i>prasāmam</i>	प्रशामौ <i>prasāmau</i>	प्रशामः <i>prasāmaḥ</i>
Instr.	प्रशामा <i>prasāma</i>	प्रशाम्यां <i>prasāmbhyām</i>	प्रशामिभ्यः <i>prasāmbhiḥ</i>
Loc.	प्रशामि <i>prasāmi</i>	प्रशामोः <i>prasāmoḥ</i>	प्रशामसु <i>prasāmsu</i>

## 2. NOUNS WITH CHANGEABLE BASES.

### A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns*;
Nom. Voc. and Acc. Dual	
Nom. Voc (not Acc.) Plural	
Nom. Voc. and Acc. Plural of neuter nouns ;	

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāc* becomes in the *Āṅga* cases प्रांच् *prāñc*. The *Pada* base of the present participle अदन् *adat*, eating, becomes अदन्त *adant* in the *Āṅga*

\* Most nouns with changeable bases form their feminines in ई *f*. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई *f*, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom.Voc. सू s (which is always dropt)		औ au	अः aḥ *
Acc.	अं am	औ au	अः aḥ
Instr.	आ ā	भ्यां bhyām	भिः bhiḥ
Dat.	ए e	भ्यां bhyām	भ्यः bhyaḥ
Abl.	अः aḥ	भ्यां bhyām	भ्यः bhyaḥ
Gen.	अः aḥ	ओः oḥ	आं ām
Loc.	इ i	ओः oḥ	सु su
NEUTER.			
	SINGULAR.	DUAL.	PLURAL.
Nom. Acc.	—	इ i	इ i *

§ 180. Certain words derived from अन्च añch, to move, have two, others three bases.

प्राक् prāk, forward, eastern, has two bases, प्राञ्च prāñch for its Aṅga, प्राच prāch for its Pada and Bha base, and is declined accordingly †.

	SINGULAR.	DUAL.	PLURAL.
	MASC.	MASC.	MASC.
N. V.	प्राङ् <i>prāñ</i> †	प्राञ्चौ <i>prāñchau</i>	प्राचः <i>prāñchah</i>
A.	प्राञ्चं <i>prāñcham</i>	प्राञ्चौ <i>prāñchau</i>	प्राचः <i>prāchah</i>
I.	प्राचा <i>prāchā</i>	प्राग्भ्यां <i>prāgbhyām</i>	प्राग्भिः <i>prāgbhiḥ</i>
D.	प्राचे <i>prāche</i>		प्राग्भ्यः <i>prāgbhyaḥ</i>
Ab.	प्राचः <i>prāchah</i>		
G.		प्राचोः <i>prāchoḥ</i>	प्राचां <i>prāchām</i>
L.	प्राचि <i>prāchi</i>		प्राक्षु <i>prākshu</i>

\* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāsthāna terminations.

† Compounds ending in अच ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि ni and अधि ādhi (Pāṇ. vi. 2, 52-53). Hence पराक् pārāk, अवाक् āvāk, प्राक् prāk, उदक् ūdak; also न्यक् nyāk, अधक् ādhak; सधक् sadhyāk, विष्वक् viśvāk: but प्रत्यक् pratyāk, सम्यक् samyāk, अन्वक् anvāk.

‡ प्राक् prāk stands for प्राङ् prāṅ; this for प्राञ्च prāñch + सू s.

|| In the declension of words ending in अच ach, the rule is that if अच ach has the Udātta, as in प्रत्यक् pratyāk, सम्यक् samyāk, अन्वक् anvāk (§ 180, note), all terminations, except the Sarvanāsthānas, take the Udātta (Pāṇ. vi. 1, 169-170). The rule Pāṇ. vi. 1, 182, refers to अञ्च añch, not to अच ach. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राक् prāk is treated as if the accent were on the preposition.

SINGULAR.	NEUTER.	
	DUAL.	PLURAL.
N. A. V. प्राक् <i>prāk</i>	प्राची <i>prāchī</i>	प्राणि <i>prāñchi</i>
I. प्राचा <i>prāchā</i>	same as masc.	

The feminine of प्राक् *prāk* is प्राची *prāchī*, declined like fem. in ई *i*.  
Decline अवाक् *āvāch*, downward, south. Strong base अवांक् *āvāñch*.

### B. Nouns with three Bases.

६181. Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base;  
the Pada base the middle base;  
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases :

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
Nom. Voc.	स <i>s</i> (always dropt)	सौ <i>au</i>	सः <i>aḥ</i>
Acc.	सं <i>am</i>	सौ <i>au</i>	सः <i>aḥ</i>
Instr.	सा <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	सः <i>aḥ</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	सः <i>aḥ</i>	सोः <i>oḥ</i>	सां <i>ām</i>
Loc.	इ <i>i</i>	सोः <i>oḥ</i>	सु <i>su</i>
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
Nom. Acc.	—	इ <i>i</i>	इ <i>i</i>

Terminations included in two lines require *Āṅga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अन्क् *añch*, to move, with three bases.

प्रत्यक् *pratyach*, behind, has for its *Āṅga* or strongest base प्रत्यान्क् *pratyāñch*; for its Bha or weakest प्रतीक् *pratīch*. The Pada or middle base is प्रत्यक् *pratyach*. Hence प्रत्यान् *pratyāñ*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratīchī*, Nom. Sing. fem.

SINGULAR. MASC.			DUAL. MASC.			PLURAL. MASC.		
N.V.	प्रत्यङ्	<i>pratyāñ</i>	प्रत्यञौ	<i>pratyāñchau</i>		प्रत्यङ्भ्यः	<i>pratyāñchah</i>	
A.	प्रत्यञ्च	<i>pratyāñcham</i>	प्रत्यञ्चौ	<i>pratyāñchau</i>		प्रतीचः	<i>pratīcháh*</i>	
I.	प्रतीचा	<i>pratīchā</i>	प्रत्यङ्भ्यां	<i>pratyagbhyām</i>		प्रत्यङ्भिः	<i>pratyagbhīḥ</i>	
D.	प्रतीचे	<i>pratīché</i>	प्रत्यङ्भ्यां	<i>pratyagbhyām</i>		प्रत्यङ्भ्यः	<i>pratyagbhyāḥ</i>	
Ab.	प्रतीचः	<i>pratīchāḥ</i>	प्रत्यङ्भ्यां	<i>pratyagbhyām</i>		प्रत्यङ्भ्यः	<i>pratyagbhyāḥ</i>	
G.	प्रतीचः	<i>pratīchāḥ</i>	प्रतीचोः	<i>pratīchōḥ</i>		प्रतीचां	<i>pratīchām</i>	
L.	प्रतीचि	<i>pratīchī</i>	प्रतीचोः	<i>pratīchōḥ</i>		प्रत्यक्षु	<i>pratyakshú</i>	
SINGULAR.			NEUTER. DUAL.			PLURAL.		
N.A.	प्रत्यक्	<i>pratyāk</i>	प्रतीची	<i>pratīchī'</i>		प्रत्यञि	<i>pratyāñchi</i>	
FEM. SINGULAR.								
N.	प्रतीची	<i>pratīchī</i>						

The following words, derived from **ञञ्** *añch*, to move, have three bases :

ĀNGA OR STRONG BASE.

प्रत्यञ्	<i>pratyāñch</i> , behind (Pāṇ. vi. 2, 52)
सम्यञ्	<i>samyāñch</i> , right (vi. 2, 52)
न्यञ्	<i>nyāñch</i> , low (vi. 2, 53)
सध्र्यञ्	<i>sadhryāñch</i> , accompanying (vi. 3, 95)
अन्वञ्	<i>anvāñch</i> , following (vi. 2, 52)
विश्वञ्	<i>vishvañch</i> , all-pervading
उदञ्	<i>údañch</i> , upward (vi. 2, 52)
तिर्यञ्	<i>tiryāñch</i> , tortuous

PADA OR MIDDLE BASE.

BHA OR WEAK BASE.

प्रत्यञ्	<i>pratyach</i>	प्रतीञ्	<i>pratīch</i>
सम्यञ्	<i>samyach</i>	समीञ्	<i>samīch</i>
न्यञ्	<i>nyach</i>	नीञ्	<i>nīch</i>
सध्र्यञ्	<i>sadhryach</i>	सधीञ्	<i>sadhrīch</i>
अन्वञ्	<i>anvach</i>	अनूञ्	<i>anūch</i>
विश्वञ्	<i>vishvach</i>	विषूञ्	<i>vīshūch</i>
उदञ्	<i>údach</i>	उदीञ्	<i>údīch</i>
तिर्यञ्	<i>tiryach</i>	तिरश्च	<i>tiraśch</i>

Bases in **ञत्** *at* and **ञन्त** *ant*.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in **ञत्** *at*, the Ānga base in **ञन्त** *ant*. (Accent, Pāṇ. vi. 1, 173.)

SINGULAR. MASC.			DUAL. MASC.			PLURAL. MASC.		
N.V.	अदन्	<i>adān</i>	अदन्तौ	<i>adāntau</i>		अदन्तः	<i>adāntah</i>	
A.	अदन्तं	<i>adāntam</i>	अदन्तौ	<i>adāntau</i>		अदन्तः	<i>adātāḥ</i>	
I.	अदन्ता	<i>adātā</i>	अदन्तां	<i>adādbhyām</i>		अदन्ति	<i>adādbhiḥ</i>	
D.	अदन्ते	<i>adātē</i>				अदन्तः	<i>adādbhyaḥ</i>	
Ab.	अदन्तः	<i>adātāḥ</i>				अदन्तां	<i>adātām</i>	
G.	अदन्ति	<i>adātī</i>				अदन्तु	<i>adātsu</i>	
L.	अदन्ति	<i>adātī</i>	अदन्तोः	<i>adātōḥ</i>				

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. अदत् <i>adát</i>	अदती <i>adatí</i>	अदन्ति <i>adánti</i>
FEM. SINGULAR.		
N. अदती <i>adatí</i> , &c., like नदी <i>nadí</i> .		

§ 183. There is a very difficult rule according to which certain participles keep the न् n in the Nom. and Acc. Dual of neuters, and before the ई f of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the न् n.
- II. Participles of verbs following the Tud class *may* or *may not* preserve the न् n. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in आँ.
- III. Participles of all other verbs *must* reject the न् n.

I. भवत् <i>bhávāt</i> .	Nom. and Acc. Dual Neut. भवन्ती <i>bhávāntí</i> .
दीव्यत् <i>dīvyāt</i> .	दीव्यन्ती <i>dīvyāntí</i> .
चोरयत् <i>choráyāt</i>	चोरयन्ती <i>choráyāntí</i> .
II. तुदत् <i>tudát</i> .	तुदन्ती <i>tudāntí</i> or तुदती <i>tudatí</i> .
भविष्यत् <i>bhavishyāt</i> (fut.).	भविष्यन्ती <i>bhavishyāntí</i> or भविष्यती <i>bhavishyatí</i> .
यात् <i>yāt</i> .	यांती <i>yāntí</i> or याती <i>yātí</i> .
III. अदत् <i>adát</i> .	Nom. and Acc. Dual Neut. अदती <i>adatí</i> .
जुह्वत् <i>juhvat</i> .	जुह्वन्ती <i>juhvāntí</i> .
सुन्वत् <i>sunvāt</i> .	सुन्वन्ती <i>sunvāntí</i> .
रुधत् <i>rundhāt</i> .	रुधन्ती <i>rundhāntí</i> .
तन्वत् <i>tanvāt</i> .	तन्वन्ती <i>tanvāntí</i> .
क्रीणत् <i>krīṇāt</i> .	क्रीणन्ती <i>krīṇāntí</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhávānti*, being, fem.; तुदन्ती *tudānti* or तुदती *tudatí*, striking, fem.; अदती *adatí*, eating, fem. The feminine base is declined regularly as a base in ई f.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् n is optional. With this exception, these participles are therefore really declined like nouns in त् t with unchangeable bases.

Base ददत् *dádāt*, giving, from दा *dā*, to give, ददामि *dádāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N. V. ददत् <i>dádāt</i>	ददत् <i>dádāt</i>	ददतो <i>dádatau</i>	ददती <i>dádātí</i>	ददतः <i>dádataḥ</i>	ददन्ति <i>dádānti</i> *
A. ददन्तं <i>dádāntam</i>	ददत् <i>dádāt</i>				
I. ददन्तः <i>dádāntaḥ</i>		ददद्वां <i>dádadbhyām</i>		ददद्भिः <i>dádadbhiḥ</i>	
D. ददन्ते <i>dádānte</i>					
Ab. } ददन्तः <i>dádāntaḥ</i>					
G. } ददन्तः <i>dádāntaḥ</i>		ददतोः <i>dádatoḥ</i>		ददतां <i>dádātām</i>	
L. ददन्ति <i>dádānti</i>					
				ददन्तु <i>dádāntu</i>	

\* Or ददन्ति *dádānti*.



The same rule applies to the participles **जखत्** *jakṣat*, eating; **जाग्रत्** *jágrat*, waking; **दरिद्रत्** *daridrat*, being poor; **शासत्** *śásat*, commanding; **चकासत्** *chakásat*, shining. But **जगत्** *jágat*, neut. the world, forms Nom. Plur. **जगन्ति** *jáganti*, only.

§ 185. **बृहत्** *bṛhát*, great, **पृषत्** *prīṣat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V. <b>बृहन्</b> <i>bṛhán</i>	<b>बृहन्तौ</b> <i>bṛhántau</i>	<b>बृहन्तः</b> <i>bṛhántaḥ</i>
A. <b>बृहन्तं</b> <i>bṛhántam</i>	<b>बृहन्तौ</b> <i>bṛhántau</i>	<b>बृहतः</b> <i>bṛhatáḥ</i>
SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. <b>बृहतं</b> <i>bṛhát</i>	<b>बृहती</b> <i>bṛhatí</i>	<b>बृहन्ति</b> <i>bṛhánti</i>
FEM. SINGULAR.		
N. <b>बृहती</b> <i>bṛhatí</i>		

§ 186. **महत्** *mahat*, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in **मातं** *ánt*.

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N.	महान् mahán	महान्तौ mahántau		महान्तः mahántaḥ	
A.	महान्तं mahántam	महान्तौ mahántau		महतः mahatáḥ	
I.	महता mahatá	}	महद्भां mahádbhyám	}	महद्भिः mahádbhiḥ
D.	महते mahaté				महद्भ्यः mahádbhyaḥ
Ab.	}	}	}	}	महद्भिः mahádbhyaḥ
G.					महतः mahatáḥ
L.	महति mahatí	}	महतोः mahatóḥ	}	महतान् mahatám
V.	महन् máhan				महत्सु mahátsu
SINGULAR.		NEUTER.		PLURAL.	
		DUAL.			
N. A. V. महत् mahát		महती mahatí		महन्ति mahánti	
e rest like the masculine.					
FEM.					
SINGULAR.					
N.	महती mahatí				

The rest like the masculine.

*Bases ending in the Suffixes मत् mat and वत् vat, forming their Aṅga Bases in मन्त mant and वन्त vant.*

§ 187. The possessive suffixes **मत्** *mat* and **वत्** *vat* form their Aṅga or strong base in **मन्तं** *mant* and **वन्तं** *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence

अग्निमत् *agnimat*, having fire.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. अग्निमान् <i>agnimán</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमतः <i>agnimantah</i>
A. अग्निमंतं <i>agnimantam</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमतः <i>agnimantah</i>
V. अग्निमन् <i>agniman</i>		

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. V. अग्निमत् <i>agnimat</i>	अग्निमन्तौ <i>agnimantí</i>	अग्निमन्ति <i>agnimanti</i>
FEM. SINGULAR.		

N. अग्निमन्ती *agnimantí*

वत् *vat* is used 1. after bases in अ *a* and आ *á*.

Ex. ज्ञानवत् *jñánavat*, having knowledge. विद्यावत् *vidyávat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *á*. (Pân. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gírvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युन्वत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pân. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *rat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवान् <i>bhaván</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantah</i>
A. भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantah</i>
V. भवन् <i>bhavan</i> or भोः <i>bhoḥ</i>		
SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V. भवत् <i>bhavat</i>	भवन्तौ <i>bhavantí</i>	भवन्ति <i>bhavanti</i>
FEM. SINGULAR.		
N. भवन्ती <i>bhavantí</i>		

भवत् *bhavat*, being, part. present.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	भवन् <i>bhavan</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantuḥ</i>
V.	भवन् <i>bhavan</i>		
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N. A. V.	भवत् <i>bhavat</i>	भवन्ती <i>bhavanti</i>	भवन्ति <i>bhavanti</i>
FEM.			
SINGULAR.			
N.	भवन्ती <i>bhavanti</i>		

§ 189. अवेत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वी *arvā*. अवेन् *arvan* in अनवेन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनवी *anarvā*; Nom. Dual अनवीणौ *anarvāṇau*; Acc. Sing. अनवीणं *anarvāṇam*; Instr. Sing. अनवीणा *anarvāṇā*; Instr. Plur. अनवेभिः *anarvabhiḥ*. The feminine of अवेत् *arvat* is अर्वती *arvatī*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatī*, इयती *iyatī*.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	कियान् <i>kiyān</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
A.	कियन्तं <i>kiyantam</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyataḥ</i>
I.	कियता <i>kiyata</i>	कियद्वा <i>kiyadbhyām</i>	कियद्भिः <i>kiyadbhiḥ</i>
V.	कियन् <i>kiyan</i>		
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N. A. V.	कियत् <i>kiyat</i>	कियती <i>kiyatī</i>	कियन्ति <i>kiyanti</i>

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases: their Aṅga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *d*, not आन् *ān*(s).
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व् *parv* from पर्वन् *parvan*,

or आत्मन् *ātmn* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshná*; मूर्धन् *múrdhan*, मूर्ध्ना *múrdhná*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. King. Aṅga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. राजा <i>rāja</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānah</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राजः <i>rājñah</i>
V. राजन् <i>rājan</i>		
I. राज्ञा <i>rājñā</i>	राजभ्यां <i>rājabhyām</i>	राजभिः <i>rājabhiḥ</i>
D. राज्ञे <i>rājñe</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyah</i>
Ab. राजः <i>rājñah</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyah</i>
G. राजः <i>rājñah</i>	राज्ञोः <i>rājñoh</i>	राज्ञां <i>rājñām</i>
L. राजि <i>rājñī</i> or राजनि <i>rājani</i>	राज्ञोः <i>rājñoh</i>	राजसु <i>rājasu</i>

नामन् *nāman*, n. name. Aṅga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम् *nāmn*.

SINGULAR.	NEUTER.	
	DUAL.	PLURAL.
N.A. नाम <i>nāma</i>	नामौ <i>nāmni</i> or नामनी <i>nāmni</i>	नामानि <i>nāmāni</i>
V. नाम <i>nāma</i> or नामन् <i>nāman</i>		
I. नाम्ना <i>nāmnā</i>	नामभ्यां <i>nāmaḥyām</i>	नामभिः <i>nāmaḥhiḥ</i>
D. नाम्ने <i>nāmne</i>	नामभ्यां <i>nāmaḥyām</i>	नामभ्यः <i>nāmaḥyāḥ</i>
Ab. नाम्नः <i>nāmnah</i>	नामभ्यां <i>nāmaḥyām</i>	नामभ्यः <i>nāmaḥyāḥ</i>
G. नाम्नः <i>nāmnah</i>	नामोः <i>nāmnoh</i>	नामां <i>nāmnām</i>
L. नाम्नि <i>nāmni</i> or नामनि <i>nāmni</i>	नामोः <i>nāmnoh</i>	नामसु <i>nāmasu</i>

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. Aṅga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmā*; Bha, ब्रह्मन् *brahmān*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmá</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
A. ब्रह्माणं <i>brahmāṇam</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
V. ब्रह्मन् <i>bráhmaṇ</i>		
I. ब्रह्मणा <i>brahmāṇá</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभिः <i>brahmábhiḥ</i>
D. ब्रह्मेणे <i>brahmāṇe</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभ्यः <i>brahmábhyaḥ</i>
Ab. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभ्यः <i>brahmábhyaḥ</i>
G. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मणां <i>brahmāṇām</i>
L. ब्रह्मणि <i>brahmāṇi</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मसु <i>brahmásu</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म <i>bráhma</i>	ब्रह्मणौ <i>bráhmaṇi</i>	ब्रह्मणि <i>bráhmaṇi</i>
V. ब्रह्म <i>bráhma</i> or ब्रह्मन् <i>bráhmaṇ</i>		

Decline यज्जन् *yajvan*, sacrificer ; आत्मन् *átman*, self ; सुधमेन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dívtyati*, lengthens the दि *di* to दी *dí*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivá* ; Nom. Plur. प्रतिदिवानः *pratidivānaḥ* ; Acc. Plur. प्रतिदीवः *pratidivnaḥ* (§ 143).

§ 193. Words in जन् *an*, like राजन् *rājan*, king, form their feminine in ई, dropping the अ *a* before the न् *n* ; राज्ञी *rājñi*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī* ; धीवरी *dhīvarī*, wife of a fisherman. (See, however, Pāṇ. iv. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope ; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam* ; but there is an optional base दामा *dāmā*, Acc. Sing. दामा *dāmām*. (Pāṇ. iv. 1, 11 ; 13.)

§ 194. Nouns in जन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in जन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई (Pāṇ. iv. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मो *sucharmá*, having good leather, Nom. Dual सुचर्माणौ *sucharmāṇau* ; सुपर्वा *suparvá*, सुपर्वाणौ *suparvāṇau* ; or, Nom. Sing. fem. सुचर्मो *sucharmá*, Nom. Dual सुचर्मैः *sucharmē*, Plur. सुचर्मोः *sucharmāḥ* ; सुपर्वा *suparvá*, सुपर्वैः *suparvāḥ*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.
2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.
3. बहुराज्ञी *bahurājñi*, Dual बहुराज्ञौ *bahurājñyau*.

द्विदात्री *dvīdātrī* (Pāṇ. iv. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhīvan*, a fisherman, धीवरी *dhīvarī*, धीवन् *dhīvan*, धीवरी *dhīvarī*, fat, may do the same at the end of compounds, or

take वा ०६. बहुधीवरी *bahudhīvārī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has

for its Aṅga base पंथान् *pānthān* (like राजान् *rājān*);

for its Bha base पथ् *path*;

for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pānthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>pānthāḥ</i>	पंथानौ <i>pānthānau</i>	N. पंथानः <i>pānthānaḥ</i>
A. पंथानं <i>pānthānam</i>	पंथानौ <i>pānthānau</i>	A. पथः <i>pathāḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. VI. 1, 199.)

चुभुक्षिन् *ribhukshīn*, m. a name of Indra, and मथिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshān</i>	} Aṅga :
मंथान् <i>mānthān</i>	
चुभुक्ष् <i>ribhuksh</i>	} Bha ;
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshī</i>	} Pada.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *mānthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *āhan*, n. day, which takes अहस् *āhas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.M. अहः <i>ahat</i>	Bh. N.A.M. अहौ <i>āhāt</i>	Añ. N.A.V. अहानि <i>āhāni</i>
Bh. I. अहा <i>ahat</i>	P. I.D.Añ. अहोभ्यां <i>āhobhyām</i>	P. I. होभिः <i>ahobhiḥ</i>
Bh. II. अहे <i>āhe</i>	Bh. G.I. अहोः <i>āhōḥ</i>	P. I.D.Añ. अहोभ्यः <i>āhobhyah</i>
Bh. Añ.I. अहेः <i>āheḥ</i>		Bh. G. अहां <i>āhām</i>
Bh. I. अहि <i>āhi</i>		P. I. अहस्सु <i>ahassu</i> †

The Visarga in the Nominative Singular is treated like an original र (§ 85). Hence अहरहः *ahar-ahuh*, day by day. In composition, too, the same rule applies; अहर्गणः *aharganaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātrah*, day and night. (See § 90.)

\* Or अहनी *āhanī*.

† Or अहनि *āhani*.

‡ Or अहःसु *āhassu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dirghāhan*, having long days, is declined :

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहः <i>dirghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dirghāhāṇau</i>	N.V. दीर्घाहायः <i>dirghāhāṇaḥ</i>
V. दीर्घाहः <i>dirghāhāḥ</i>		A. दीर्घाहः <i>dirghāhnaḥ</i>
A. दीर्घाहाणं <i>dirghāhāṇam</i>		I. दीर्घाहोभिः <i>dirghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dirghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ah* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted ; e. g. द्वहः *dvyahnaḥ*, produced in two days ; Loc. Sing. द्वहे *dvyahne* or द्वहि *dvyahni* or द्वहनि *dvyahni*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N. अन् <i>śvā</i>	N.A.V. अणौ <i>śvānau</i>	N. अणः <i>śvānaḥ</i>
A. अणं <i>śvānam</i>		A. शुनः <i>śūnaḥ</i>
V. अन् <i>śvān</i>		I. अभिः <i>śvābhiḥ</i>

The feminine of अन् *śvan* is शुनी *śunī* ; of युवन् *yuvan*, युवतिः *yuvatiḥ* ; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *meghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghavā</i>	N.A.V. मघवानौ <i>maghāvānau</i>	N. मघवानः <i>maghāvānaḥ</i>
A. मघवानं <i>maghāvānam</i>		A. मघोनः <i>maghōnaḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवभिः <i>maghāvabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *rat* or मत् *mat* ; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghāvān</i>	N.A.V. मघवंतौ <i>maghāvāntau</i>	N. मघवंतः <i>maghāvāntaḥ</i>
A. मघवंतं <i>maghāvāntam</i>		A. मघवतः <i>maghāvataḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवद्भिः <i>maghāvadbhiḥ</i>

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut. ; (in this they follow the bases in इन् *in* ; § 203.) For the rest, they are declined like nouns in अन् *an* ; (see राजन् *rājan*.)

\* Pāṇ. VIII. 2, 69, vārt. 1 ; Siddh.-Kaum. vol. 1. p. 194 ; but Colebrooke, p. 83, has दीर्घाहा *dirghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्ण् <i>púshan, púsha, púsh.</i>	पूषा <i>púshá</i>	पूषयः <i>púshāṇaḥ</i>	पूष्णः <i>púshṇāḥ</i>	पूषभिः <i>púshābhiḥ</i>	पूषाणि <i>púshāṇi</i>
अर्यमन्, अर्यम, अर्यम्य <i>aryaman, aryama, aryam.</i>	अर्यमा <i>aryamá</i>	अर्यमयः <i>aryamāṇaḥ</i>	अर्यम्यः <i>aryamṇāḥ</i>	अर्यमभिः <i>aryamābhiḥ</i>	अर्यमाणि <i>aryamāṇi</i>

Loc. Sing. पूषि *púshāṇi* or पूषणि *púshāṇi*; or, according to some, पूषि *púshi*. (Sár. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह् *h* and न् *n* is dropt, ह् *h* becomes ष् *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , म् <i>ghn</i>	हा <i>há</i>	हनः <i>hanaḥ</i>	मः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahá</i>	ब्रह्महयः <i>brahmahāṇaḥ</i>	ब्रह्ममः <i>brahmaghnaḥ</i>	ब्रह्महभिः <i>brahmahābhiḥ</i>	ब्रह्महाणि <i>brahmahāṇi</i>

Loc. Sing. ब्रह्महि *brahmaghnaḥ* or ब्रह्महणि *brahmahāni*.

### Bases in इन् in.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *i*; the Nom. Acc. Sing. neut. in ई *i*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

SINGULAR.		MASCULINE.		PLURAL.	
		DUAL.			
N.	धनी <i>dhaní</i>	धनितौ <i>dhanínau</i>	धनिनः <i>dhanínah</i>		
A.	धनिनं <i>dhanínam</i>	धनितौ <i>dhanínau</i>	धनिनः <i>dhanínah</i>		
I.	धनिना <i>dhanínā</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभिः <i>dhanībhiḥ</i>		
D.	धनिने <i>dhaníne</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyah</i>		
Ab.	धनिनः <i>dhanínah</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyah</i>		
G.	धनिनः <i>dhanínah</i>	धनितौ <i>dhanínoh</i>	धनिनां <i>dhanínām</i>		
L.	धनिनि <i>dhanínī</i>	धनितौ <i>dhanínoh</i>	धनिषु <i>dhaníshu</i>		
V.	धनिन् <i>dhanin</i>	धनितौ <i>dhanínau</i>	धनिनः <i>dhanínah</i>		
		NEUTER.		PLURAL.	
		DUAL.			
N.A.	धनि <i>dhaní</i>	धनितौ <i>dhanínī</i>	धनीनि <i>dhanínī</i>		
V.	धनि <i>dhaní</i> or धनिन् <i>dhanín</i>				
FEM.					
SINGULAR.					
N.	धनिनी <i>dhanínī</i>				

Decline मेधाविन् *medhāvin*, wise; यज्ञस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; क्वाविन् *kāvin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*), follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.



*Participles in वस् vas.*

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वाँस् *váms* as the *Ānga*, उष् *ush* as the *Bha*, and वस् *vas* as the *Pada* base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s* ; (see § 173, 131.) But the fact is, that the *Pada* base is really वत् *vat*, not वस् *vas*.

*Ānga*, रुरुवाँस् *rurudvāms* ; *Pada*, रुरुवस् *rurudvas* ; *Bha*, रुरुदुष् *rurudush*.

MASCULINE.

SINGULAR.

DUAL.

PLURAL.

N. रुरुवान् *rurudvān*

रुरुवांसौ *rurudvānsau*

रुरुवांसः *rurudvānsaḥ*

A. रुरुवांसं *rurudvānsam*

रुरुवांसौ *rurudvānsau*

रुरुवः *rurudvāḥ*

V. रुरुवन् *rurudvan*

I. रुरुदुषा *rurudúṣhā*

रुरुदुष्यां *rurudvādbyām*

रुरुदुषिः *rurudvādbyāḥ*

D. रुरुदुषे *rurudúṣhe*

रुरुदुष्यां *rurudvādbyām*

रुरुदुष्यः *rurudvādbyaḥ*

Ab. रुरुदुषः *rurudúṣhaḥ*

रुरुदुष्यां *rurudvādbyām*

रुरुदुष्यः *rurudvādbyaḥ*

G. रुरुदुषः *rurudúṣhaḥ*

रुरुदुषोः *rurudúṣhoḥ*

रुरुदुषां *rurudúṣhām*

L. रुरुदुषि *rurudúṣhi*

रुरुदुषोः *rurudúṣhoḥ*

रुरुदुषु *rurudvātsu*

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. रुरुवत् *rurudvāt*

रुरुदुषी *rurudúṣhī*

रुरुवांसि *rurudvānsi*

FEM.

SINGULAR.

N. रुरुदुषी *rurudushī*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushī*.

पेचिवान् *pechivān*, from पक् *pach*, to cook, forms the fem. पेचुषी *pechushī*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*) ; fem. विदुषी *vidúṣhī*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninivān* ; Instr. निन्युषा *ninyushā* ; fem. निन्युषी *ninyushī*.

Decline the following participles :

PADA BASE	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रुवस् <i>śuśruvas</i>	शुश्रुवान् <i>śuśruvān</i>	शुश्रुवांसः <i>śuśruvāṁsaḥ</i>	शुश्रुवुः <i>śuśruvushaḥ</i>	शुश्रुवभिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivān</i>	पेचिवांसः <i>pechivāṁsaḥ</i>	पेचुः <i>pechushaḥ</i>	पेचिवभिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivān</i>	जग्मिवांसः <i>jagmivāṁsaḥ</i>	जग्मुः <i>jagmushaḥ</i>	जग्मिवभिः <i>jagmivadbhiḥ</i>
जगन्वस्* <i>jaganvas</i>	जगन्वान् <i>jaganvān</i>	जगन्वांसः <i>jaganvāṁsaḥ</i>	जग्मुः <i>jagmushaḥ</i>	जगन्वभिः <i>jaganvadbhiḥ</i>
जग्निवस् <i>jaghnivas</i>	जग्निवान् <i>jaghnivān</i>	जग्निवांसः <i>jaghnivāṁsaḥ</i>	जग्नुः <i>jaghnushaḥ</i>	जग्निवभिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghanvas</i>	जघन्वान् <i>jaghanvān</i>	जघन्वांसः <i>jaghanvāṁsaḥ</i>	जग्नुः <i>jaghnushaḥ</i>	जघन्वभिः <i>jaghanvadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāṁs*.

Pada and Bha base गरीयस् *gāriyas*, heavier; Aṅga base गरीयांस *gāriyāṁs*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् <i>gāriyān</i>	गरीयांसौ <i>gāriyāṁsau</i>	गरीयांसः <i>gāriyāṁsaḥ</i>
A. गरीयांसं <i>gāriyāṁsaṁ</i>	गरीयांसौ <i>gāriyāṁsau</i>	गरीयसः <i>gāriyasah</i>
V. गरीयन् <i>gāriyan</i>		
I. गरीयसा <i>gāriyasā</i>	गरीयोभ्यां <i>gāriyobhyām</i>	गरीयोभिः <i>gāriyobhiḥ</i> , &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः <i>gāriyaḥ</i>	गरीयसौ <i>gāriyau</i>	गरीयांसि <i>gāriyāṁsi</i>
FEM.		
SINGULAR.		
N. गरीयसी <i>gāriyasī</i>		

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207 Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् <i>supād</i>	सुपादौ <i>supādau</i>	सुपादः <i>supādah</i> (Aṅga)
A. सुपादं <i>supādam</i>	सुपादौ <i>supādau</i>	सुपदः <i>supadah</i> (Bha)
		I. सुपाभिः <i>supādbhiḥ</i> (Pada)

\* म् *m* changed into न् *n* according to § 136.

The feminine is either **सुपाद्** *supād* or **सुपदी** *supadī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called **द्विपदा** *dvipadā*.

§ 208. Words ending in **वाह्** *vāh*, carrying, retain **वाह्** *vāh* as Āṅga and Pada base, but shorten it to **अह्** *ah* as Bha base. The fem. is **अही** *ahī*.

Final **ह** *h* is interchangeable with **द** *dh*, **इ** *ḍ*, **ट** *ṭ*. (See § 128; 174, 8.)

The **अ** *a* of **अह्** *ah* forms Vṛiddhi with a preceding **अ** *a* or **आ** *ā* (§ 46). Thus **विश्ववाह्** *viśvavāh*, upholder of the universe. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N.V. <b>विश्ववाद्</b> <i>viśvavād</i>	<b>विश्ववाहौ</b> <i>viśvavāhau</i>	<b>विश्ववाहः</b> <i>viśvavāhah</i>
A. <b>विश्ववाहं</b> <i>viśvavāham</i>	<b>विश्ववाहौ</b> <i>viśvavāhau</i>	<b>विश्वोहः</b> <i>viśvauhah</i>

I. **विश्ववाहिभिः** *viśvavāhibhiḥ*

§ 209. **श्वेतवाह्** *śvetavāh* is further irregular, forming its Pada base in **वस्** *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom.Voc. **श्वेतवाः** *śvetavāḥ*; Acc. **श्वेतवाहं** *śvetavāham*; Instr. **श्वेतोहा** *śvetauhā*; Instr. Plur. **श्वेतवोभिः** *śvetavobhiḥ*, &c.; Loc. Plur. **श्वेतवःसु** *śvetavahsū*.

Some grammarians allow **श्वेतवाह्** *śvetavāh*, instead of **श्वेतोह्** *śvetauh*, in all the Bha cases (Śār. 1, 9, 14), and likewise **श्वेतवः** *śvetavah* in Voc. Sing.

§ 210. A more important compound with **वाह्** *vāh* is **अनडुह्** *anaduh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Āṅga base **अनडाह्** *anadvāh*; 2. The Pada base **अनडुद्** *anadud*; 3. The Bha base **अनडुह्** *anaduh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. <b>अनडान्</b> <i>anadrān</i>	N. A.V. <b>अनडाहौ</b> <i>anadvāhau</i>	N. <b>अनडाहः</b> <i>anadvāhah</i>
V. <b>अनडुन्</b> <i>anadrān</i>	I. D. Ab. <b>अनडुभ्यां</b> <i>anadubhyām</i>	A. <b>अनडुहः</b> <i>anaduḥah</i>
A. <b>अनडाहं</b> <i>anadrāham</i>	G. L. <b>अनडुहोः</b> <i>anaduhoḥ</i>	I. <b>अनडुभिः</b> <i>anadubhiḥ</i>
I. <b>अनडुहा</b> <i>anaduḥā</i>		L. <b>अनडुसु</b> <i>anadusū</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A.V. <b>अनडुद्</b> <i>anadud</i>	<b>अनडुहौ</b> <i>anaduḥī</i>	<b>अनडाहि</b> <i>anadvānhi</i>

The rest like the masculine.

The feminine is **अनडुही** *anaduḥī* or **अनडाही** *anadvāhī* (Pāṇ. vii. 1, 98, vart.).

§ 211. **अप्** *ap*, water, is invariably plural, and makes its **अ** *a* long in the Āṅga base, and substitutes **त्** *t* for **प्** *p* before an affix beginning with **भ** *bh*.

Plural: Nom. **आपः** *āpah*, Acc. **अपः** *āpah*, Instr. **सद्भिः** *adbhiḥ*, Loc. **अप्सु** *apsū*. (Accent, Pāṇ. vi. 1, 171.)

In composition **अप्** *ap* is said to form **स्वाप्** *svāp*, Nom. Sing. masc. and fem., having good water; Acc. **स्वापं** *svāpam*; Instr. **स्वापा** *svapā*, &c. Nom. Plur. **स्वापः** *svāpah*; Acc. **स्वपः** *svapah*; Instr. **सद्भिः** *svadbhiḥ*, &c. The neuter forms the Nom. Sing. **स्वाप्** *svap*; Nom. Plur. **स्वप्ति** *svampi* or **स्वाप्ति** *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Śārasvatī (3, 9, 62) gives **स्वाप्ति तडागानि** *svāmpi taḍāgāni*, tanks with good water.

§ 212. पुंस् *pūṃs*, man, has three bases: 1. The Aṅga base पुमांस *pumāṃs*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस *puṃs*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसौ <i>pumāṃsau</i>	N. पुमांसः <i>pumāṃsaḥ</i>
V. पुमन् <i>puman</i>	I. D. Ab. पुंभ्यां <i>pumbhyām</i>	A. पुंसः <i>puṃsāḥ</i>
A. पुमांसं <i>pumāṃsam</i>	G. L. पुंसोः <i>puṃsōḥ</i>	I. पुंभिः <i>pumbhīḥ</i>
I. पुंसा <i>puṃsā</i>		L. पुंसु <i>puṃsū</i>

The Loc. Plur. is written पुंसु *puṃsū*, not पुंशु *puṃshū* or पुंशु *puṃśū* (§ 100, note). The Śārasvatī gives पुंशु *puṃśū* (i. 9, 70). Pāṇini (viii. 3, 58) says that नु *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष *ṣ*; and therefore that change does not take place in सुहिसु *suḥinsu* and पुंसु *puṃsu*. In the first, न् *n* is radical, not inserted; in the second, the Anusvāra represents an original म् *m*. Cf. Siddh.-Kaum. vol. 1. p. 186: सुहिनसु पुंस्त्रियादावनुस्वारसत्वेऽपि तस्य नुस्त्वानिकत्वाभावाच्च यत्वमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसौ *supuṃsāu*, Nom. Plur. सुपुमांसि *supumāṃsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः <i>dyāuḥ</i>	N. A. V. दिवौ <i>dīvau</i>	N. दिवः <i>dīvaḥ</i>
A. दिवं <i>dīvam</i>	I. D. Ab. द्युभ्यां <i>dyūbhyām</i>	A. दिवः <i>dīvaḥ</i>
I. दिवा <i>divā</i>	G. L. दिवोः <i>dīvōḥ</i>	I. द्युभिः <i>dyūbhiḥ</i>
D. दिवे <i>divé</i>		D. Ab. द्युभ्यः <i>dyūbhyāḥ</i>
Ab. G. दिवः <i>dīvaḥ</i>		G. दिवो <i>dīvāḥ</i>
L. दिवि <i>dīvi</i>		L. द्युषु <i>dyūṣu</i>
V. द्यौः <i>dyāuḥ</i>		

Another base द्यौ *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवौ *sudivāu*; Plur. सुदिवि *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE:	BASE DECLINED THROUGHOUT:
*1. असन <i>asan</i> , n. blood;	अमृज् <i>asṛij</i> , n.
*2. आसन <i>āsan</i> , n. face;	आस्य <i>āsya</i> , n.
*3. उदन् <i>udan</i> , n. water;	उदक <i>udak</i> , n.
4. दन् <i>dat</i> , m. tooth; Acc. Pl. दन्तः <i>datāḥ</i> ;	दन्त <i>danta</i> , m.

*5. दोषन् <i>doshan</i> , (m.) n. arm;	दोस् <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose; Acc. Pl. नसः <i>nasāḥ</i> ;	नासिका <i>nāsikā</i> , f.
7. निश <i>niś</i> , f. night; Acc. Pl. निशः <i>niśāḥ</i> ;	निशा <i>niśā</i> , f.
8. पद् <i>pad</i> , m. foot; Acc. Pl. पदः <i>paddāḥ</i> ;	पाद <i>pāda</i> , m.
9. पृत् <i>pṛit</i> , f. army †; Loc. Pl. पृत्सु <i>pṛitśu</i> ;	पृतना <i>pṛitand</i> , f.
10. मांस <i>māns</i> , n. meat ‡;	मांस <i>mānsa</i> , n.
11. मास् <i>mās</i> , m. month   ; मासः <i>māsāḥ</i> ;	मास <i>māsa</i> , m.
*12. यकन् <i>yakan</i> , n. liver ¶;	यकृत् <i>yakṛit</i> , n.
*13. यूषन् <i>yūshan</i> , m. pea-soup;	यूष <i>yūsha</i> , m.
*14. शकन् <i>śakan</i> , n. ordure;	शकृत् <i>śakṛit</i> , n.
15. सु <i>śnu</i> , n. ridge;	सानु <i>sānu</i> , n.
16. हृद् <i>hṛid</i> , n. (m.); Gen. Sing. हृदः <i>hṛidāḥ</i> ;	हृदय <i>hṛidaya</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only;	but	A. Plur. असृजि <i>asṛiñji</i> or असानि <i>asāni</i> .
N.V.A. Dual is असृजी <i>asṛijī</i> only;		I. Sing. असृजा <i>asṛijā</i> or असा <i>asā</i> .
N.V. Plur. is असृजि <i>asṛiñji</i> only;		I. Du. असृग्भ्यां <i>asṛigbhyām</i> or असभ्यां <i>asabhyām</i> .
No. 4. N.A.V. Sing. is दंतः, <sup>०</sup> दं, <sup>०</sup> त <i>dantaḥ, am, a</i> , only;	but	A. Plur. दंतान् <i>dantān</i> or दतः <i>dataḥ</i> .
N.V.A. Dual is दंतौ <i>dantau</i> only;		I. Sing. दंतेन <i>dantena</i> or दता <i>datā</i> .
N.V. Plur. is दंताः <i>dantāḥ</i> only;		I. Dual दंताभ्यां <i>dantābhyām</i> or दद्वां <i>dadbhyām</i> .
No. 11. N.A.V. Sing. is मासः, <sup>०</sup> सं, <sup>०</sup> स <i>māsaḥ, am, a</i> , only;	but	A. Plur. मासान् <i>māsān</i> or मासः <i>māsaḥ</i> .
N.V.A. Dual is मासौ <i>māsau</i> only;		I. Sing. मासेन <i>māsena</i> or मासा <i>māsā</i> .
N.V. Plur. is मासाः <i>māsāḥ</i> only;		I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyām</i> .
No. 13. N.A.V. Sing. is यूषः, <sup>०</sup> षं, <sup>०</sup> ष <i>yūshaḥ, am, a</i> , only;	but	A. Plur. यूषान् <i>yūshān</i> or यूषः <i>yūshaḥ</i> .
N.A.V. Dual is यूषौ <i>yūshau</i> only;		I. Sing. यूषेण <i>yūsheṇa</i> or यूषा <i>yūshā</i> .
N.V. Plur. is यूषाः <i>yūshāḥ</i> only;		I. Du. यूषाभ्यां <i>yūshābhyām</i> or <sup>०</sup> षभ्यां <i>-shabhyām</i> .
		L. Sing. यूषे <i>yūshe</i> or <sup>०</sup> षणि <i>-shaṇi</i> or <sup>०</sup> णि <i>-shṇi</i> .

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषणी *doshañi*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. 1. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

## 2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative ञ *a* and ञा *ā*.
2. Bases ending in derivative ञ *a* and ञा *ā*.

\* No accent on Vibhakti. (Pāp. vi. 1, 171.)

† Siddh.-Kaum. vol. 1. p. 131.

‡ Siddh.-Kaum. vol. 1. p. 141.

|| The Śārasvatī gives all cases of मास् *mās* (1. 6, 35).

¶ Pāp. vi. 1, 63.

1. *Bases ending in any Vowels, except derivative रा a and राँ â.*

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

*Bases in ऐ ai and औ au.*

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ ai becomes रा d, while औ au remains unchanged; and that before vowels both ऐ ai and औ au become राय् ây and राव् âv.

Base रै *rai*, राय् *ráy*, m. wealth; (Accent, Pân. VI. 1, 171.) नौ *nau*, नाव् *náv*, f. ship; (Accent, Pân. VI. 1, 168.)

SINGULAR.		DUAL.		PLURAL.	
N.V.	रा: <i>rá-h</i> नौ: <i>naú-h</i>	}	रायौ <i>ráy-au</i> नावौ <i>náv-au</i>	राय: <i>ráy-ah</i>	नाव: <i>náv-ah</i>
A.	रायं <i>ráy-am</i> नावं <i>náv-am</i>			राय: <i>ráy-áh *</i>	नाव: <i>náv-ah</i>
I.	राया <i>ráy-á</i> नावा <i>náv-á</i>	}	राभ्यां <i>râ-bhyám</i> नौभ्यां <i>nau-bhyám</i>	राभि: <i>râ-bhîh</i>	नौभि: <i>nau-bhîh</i>
D.	राये <i>ráy-é</i> नावे <i>náv-é</i>			}	राभ्य: <i>râ-bhyáh</i> नौभ्य: <i>nau-bhyáh</i>
Ab.	राव: <i>ráy-áh</i> नाव: <i>náv-áh</i>				
G.	}	}	रायो: <i>ráy-oh</i> नायो: <i>náv-oh</i>	रायां <i>ráy-ám</i>	नावां <i>náv-ám</i>
L.	रायि <i>ráy-i</i> नावि <i>náv-i</i>			रासु <i>râ-sú</i>	नौषु <i>nau-shú</i>

Decline गौ: *glauh*, m. the moon.

*Bases in औ o.*

§ 218. The only noun of importance is गो *go*, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pân. VI. 1, 182.)

SINGULAR.		DUAL.		PLURAL.	
N.V.	गौ: <i>gau-h</i>	}	गावौ <i>gáv-au</i>	गाव: <i>gáv-ah</i>	
A.	गां <i>gá-m</i>			गा: <i>gá-h</i>	
I.	गवा <i>gáv-á</i>	}	गोभ्यां <i>gó-bhyám</i>	गोभि: <i>gó-bhîh</i>	
D.	गवे <i>gáv-e</i>			}	गोभ्य: <i>gó-bhyah</i>
Ab.	गो: <i>gó-h</i>				
G.	}	}	गयो: <i>gáv-oh</i>	गवां <i>gáv-ám</i>	
L.	गवि <i>gáv-i</i>			गोषु <i>gó-shu</i>	

\* In the Veda the Acc. Plur. of रै *rai* occurs both as *ráyah* (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; x. 140, 4) and *rágáh* (Rv. I. 113, 4; III. 2, 15).

If bases in **ऐ ai**, **ओ o**, **औ au** are to be declined as neuters at the end of compounds, they shorten **ऐ ai** to **इ i**, and **ओ o** and **औ au** to **उ u**, and are then declined like neuters in **इ i** and **उ u**. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. **सुरिणा suriṇā** or **सुराया surāyā**; but only **सुनुना sununā**.

§ 219. **द्यो dyo**, fem. heaven, is declined like **गो go**. It coincides in the Nom. and Voc. Sing. with **दिव् div**, sky, but differs from it in all other cases. (§ 213.)

	SINGULAR.	DUAL.	PLURAL.
N.	द्यौः <i>dyāuḥ</i>	} द्यावौ <i>dyāvac</i>	द्यावः <i>dyāvah</i>
A.	द्यां <i>dyām</i> *		द्याः <i>dyāḥ</i> *
I.	द्यावा <i>dyāvā</i>	} द्यौभ्यां <i>dyōbhyaṁ</i>	द्यौभिः <i>dyōbhiḥ</i>
D.	द्यवे <i>dyāve</i>		द्यौभ्यः <i>dyōbhyaḥ</i>
Ab.	द्योः <i>dyōḥ</i>		द्यावं <i>dyāvān</i>
G.	} द्यवोः <i>dyāvoh</i>	} द्यवोः <i>dyāvoh</i>	द्योषु <i>dyōshu</i>
L.			द्यवि <i>dyāvi</i>
V.	द्यौः <i>dyāuḥ</i>		

Forms of **dyu** which occur in the Rig-veda :

Sing. N. **द्यावः** ; A. **दिवाम्**, *dyām* ; I. **दिवद्** (*divā*, by day) ; D. **दिवे** ; G. **दिवीह**, *dyōḥ* ; L. **दिवी**, *dyāvi* ; V. **द्यावस** (Rv. vi. 51, 5). Plur. N. **द्यावह** ; A. **द्यौन** ; I. **द्यौभिह**. Dual N. **द्याव**.

Being used at the end of a compound **द्ये dyo** forms its neuter base as **द्यु dyu** ; e.g. **प्रद्यु pradyu**, eminently celestial, Dual **प्रद्युनी pradyunī**, Plur. **प्रद्यूनि pradyūni** (Siddh.-Kaum. vol. 1: pp. 144, 145) ; while from **दिव् div** the neuter adjective was, as we saw, **सुद्यु sudyu**, having a good sky, Dual **सुदीवि sudirī**, Plur. **सुदीवि sudirī** (Colebr. pp. 67, 73). **प्रद्यु pradyu**, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. 1. p. 145).

Note—There are no real nouns ending in **ए e**, though grammarians imagine such words as **एः eḥ**, the sun, **उद्यदेः udyadeḥ**, the rising sun ; Nom. Dual **उद्यदयौ udyadayau**, Nom. Plur. **उद्यदयः udyadayah**.

### Bases in **ई i** and **ऊ u**.

#### 1. Monosyllabic Bases in **ई i** and **ऊ u**, being both Masculine and Feminine

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like **धी dhī**, thinking, **क्री kṛī**, buying, **लू लू**, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final **ई i** and **ऊ u** into **इ i** and **उ u**, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

they may either change ई and ऊ into इय<sup>iy</sup> and उर<sup>ur</sup>, or into य<sup>y</sup> and र<sup>r</sup>. They change it

1. Into इय<sup>iy</sup> and उर<sup>ur</sup>:

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः *paramanīh*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *nīh* is treated as a noun, and seems to have lost its verbal character. शुद्धधीः *śuddhadhīh*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधीः *kudhīh*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)

b. If ई and ऊ are preceded by two radical initial consonants. जलक्रीः *jalakrīh*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुखीः *sukhīh*, well faring, Acc. Sing. सुखियं *sukhiyam*. (Siddh.-Kaum. vol. 1. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)

2. Into य<sup>y</sup> and र<sup>r</sup>, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grāmaṇīh*, leader of a village, Acc. Sing. ग्रामय्यं *grāmanyam*; here ग्राम *grāma* is not the predicate of नीः *nīh*, but is governed by नीः *nīh*, which retains so far its verbal character. प्रधीः *pradhīh*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhiyam*; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उन्नीः *unnīh*, leading out, Acc. Sing. उन्यं *unnyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धधीः *śuddhadhīh* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *śuddhadhiyam*, and thus be distinguished from शुद्धधीः *śuddhadhīh* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. 1. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय<sup>iy</sup> and उर<sup>ur</sup>, or into य<sup>y</sup> and र<sup>r</sup>, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः *dhih*, a thinker), or in such compounds as a noun admits of (सुधीः *sudhīh*\*, a good thinker; शुद्धधीः *śuddhadhīh*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव<sup>bhuv</sup> before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयंभूः *svayambhūh*, self-existing, Acc. Sing. स्वयंभुव<sup>svayambhuvan</sup>. (Sār. 1. 6, 61. Siddh.-Kaum. vol. 1. p. 119.) Not, however, in वर्षाभूः *varśābhūh*, frog, Acc. Sing. वर्षाभूः *varśābhūh* (Pāṇ. vi. 4, 84), and in some other compounds, such as कारभूः *karabhūh* or कारभूः *kārabhūh*, nail, पुनर्भूः *punarbhūh*, re-born, दृग्भूः *dṛgabhūh*, thunder-bolt. (Pāṇ. vi. 4, 84, vārt.)

\* सुधीः *sudhīh* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)



## 2. Polysyllabic Bases in ई i and ऊ ū.

§ 222. Polysyllabic bases in ई i and ऊ ū being both masculine and feminine, such as पपी: *papīh*, protector, the sun, ययी: *yayīh*, road, and नृनृ: *nṛitūh*, dancer, are declined like the verbal compounds प्रधी: *pradhīh* and वृक्षलू: *vṛikshalūh*, except that

1. they form the Acc. Sing. in ई i and ऊ ū;
2. they form the Acc. Plur. in ईन् in and ऊन् ūn.

Remember also, that those in ई i form the Loc. Sing. in ई i, not in यि yi.

वातप्रमी: *vātupramīh*, antelope, may be declined like पपी: *papīh*; but if derived by कृप् *kvip*, it may entirely follow the verbal प्रधी: *pradhīh* (Siddh.-Kaum. vol. 1. p. 116). The same applies to nouns like सुतो: *sutīh*, wishing for a son; सुखी: *sukhīh*, wishing for pleasure. They follow the verbal प्रधी: *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उ: *uh*; सुत्यु: *sutyuh* (Siddh.-Kaum. vol. 1. p. 120). If the final long ई i is preceded by two consonants, it is changed before vowels into इय iy. Ex. शुष्की: *śushkīh*, शुष्कियौ *śushkiyau*, &c.

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	a pure thinker.	The same, at the end of compounds, with initial double consonants, masc. and fem.	water-buyer.	The same, in composition with prepositions, masc. and fem.	high-thinking.	The same, in composition with a governed noun, masc. and fem.	sun.	Poly syllabic, masc. and fem.
thinking. SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
N. श्रीः <i>dhīś</i>	शुद्धधीः <i>śuddhadhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	ग्रामलीः <i>grāmaṇīḥ</i>	प्रवीः <i>pradhīḥ</i>	ग्रामलीः <i>grāmaṇīḥ</i>	ग्रामलीः <i>grāmaṇīḥ</i>	पवीः <i>pavīḥ</i>	पवीः <i>pavīḥ</i>
A. धियं <i>dhiyam</i>	शुद्धधियं <i>śuddhadihyam</i>	शुद्धधियं <i>śuddhadihyam</i>	जलक्रियं <i>jalakriyam</i>	जलक्रियं <i>jalakriyam</i>	प्रथं <i>prathyaṁ</i>	ग्रामस्थं <i>grāmanīyam</i>	ग्रामस्थं <i>grāmanīyam</i>	पवीं <i>pavīm</i>	पवीं <i>pavīm</i>
I. धिया <i>dhiyā</i>	शुद्धधिया <i>śuddhadihyā</i>	शुद्धधिया <i>śuddhadihyā</i>	जलक्रिया <i>jalakriyā</i>	जलक्रिया <i>jalakriyā</i>	प्रथा <i>prathā</i>	ग्रामस्था <i>grāmanīyā</i>	ग्रामस्था <i>grāmanīyā</i>	पव्या <i>pavyā</i>	पव्या <i>pavyā</i>
D. धिये <i>dhiye</i>	शुद्धधिये <i>śuddhadihye</i>	शुद्धधिये <i>śuddhadihye</i>	जलक्रिये <i>jalakriye</i>	जलक्रिये <i>jalakriye</i>	प्रथे <i>prathye</i>	ग्रामस्थे <i>grāmanīye</i>	ग्रामस्थे <i>grāmanīye</i>	पव्ये <i>pavye</i>	पव्ये <i>pavye</i>
Ab. G. धियः <i>dhiyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	शुद्धधियः <i>śuddhadihyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	जलक्रियः <i>jalakriyaḥ</i>	प्रथ्यः <i>prathyāḥ</i>	ग्रामस्थ्यः <i>grāmanīyāḥ</i>	ग्रामस्थ्यः <i>grāmanīyāḥ</i>	पव्यः <i>pavyāḥ</i>	पव्यः <i>pavyāḥ</i>
L. धियि <i>dhiyi</i>	शुद्धधियि <i>śuddhadihyi</i>	शुद्धधियि <i>śuddhadihyi</i>	जलक्रियि <i>jalakriyi</i>	जलक्रियि <i>jalakriyi</i>	प्रथ्यि <i>prathyi</i>	ग्रामस्थ्यः <i>grāmanīyām</i>	ग्रामस्थ्यः <i>grāmanīyām</i>	पव्यि <i>pavyi</i>	पव्यि <i>pavyi</i>
V. धीः <i>dhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	जलक्रीः <i>jalakrīḥ</i>	प्रवीः <i>pradhīḥ</i>	ग्रामलीः <i>grāmaṇīḥ</i>	ग्रामलीः <i>grāmaṇīḥ</i>	पवीः <i>pavīḥ</i>	पवीः <i>pavīḥ</i>
DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
N.A.V. धियौ <i>dhiyau</i>	शुद्धधियौ <i>śuddhadihyau</i>	शुद्धधियौ <i>śuddhadihyau</i>	जलक्रियौ <i>jalakriyau</i>	जलक्रियौ <i>jalakriyau</i>	प्रथौ <i>prathyaṁ</i>	ग्रामस्थौ <i>grāmanīyau</i>	ग्रामस्थौ <i>grāmanīyau</i>	पव्यौ <i>pavyau</i>	पव्यौ <i>pavyau</i>
I.D.Ab. धीयं <i>dhibhyām</i>	शुद्धधीयं <i>śuddhadhībhyām</i>	शुद्धधीयं <i>śuddhadhībhyām</i>	जलक्रियं <i>jalakriyām</i>	जलक्रियं <i>jalakriyām</i>	प्रथौ <i>prathyaṁ</i>	ग्रामस्थौ <i>grāmanībhyām</i>	ग्रामस्थौ <i>grāmanībhyām</i>	पव्यौ <i>pavyau</i>	पव्यौ <i>pavyau</i>
G.L. धियोः <i>dhiyoḥ</i>	शुद्धधियोः <i>śuddhadihyoḥ</i>	शुद्धधियोः <i>śuddhadihyoḥ</i>	जलक्रियोः <i>jalakriyoḥ</i>	जलक्रियोः <i>jalakriyoḥ</i>	प्रथो <i>prathyaḥ</i>	ग्रामस्थोः <i>grāmanīyoḥ</i>	ग्रामस्थोः <i>grāmanīyoḥ</i>	पव्योः <i>pavyoḥ</i>	पव्योः <i>pavyoḥ</i>
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N. धियाः <i>dhiyaḥ</i>	शुद्धधियाः <i>śuddhadihyaḥ</i>	शुद्धधियाः <i>śuddhadihyaḥ</i>	जलक्रियाः <i>jalakriyaḥ</i>	जलक्रियाः <i>jalakriyaḥ</i>	प्रथ्यः <i>prathyāḥ</i>	ग्रामस्थ्यः <i>grāmanīyāḥ</i>	ग्रामस्थ्यः <i>grāmanīyāḥ</i>	पव्यः <i>pavyāḥ</i>	पव्यः <i>pavyāḥ</i>
A. धियाः <i>dhiyaḥ</i>	शुद्धधियाः <i>śuddhadihyaḥ</i>	शुद्धधियाः <i>śuddhadihyaḥ</i>	जलक्रियाः <i>jalakriyaḥ</i>	जलक्रियाः <i>jalakriyaḥ</i>	प्रथ्यः <i>prathyāḥ</i>	ग्रामस्थ्यः <i>grāmanīyāḥ</i>	ग्रामस्थ्यः <i>grāmanīyāḥ</i>	पव्यः <i>pavyāḥ</i>	पव्यः <i>pavyāḥ</i>
I. धीभिः <i>dhibhiḥ</i>	शुद्धधीभिः <i>śuddhadhībhiḥ</i>	शुद्धधीभिः <i>śuddhadhībhiḥ</i>	जलक्रीभिः <i>jalakrībhiḥ</i>	जलक्रीभिः <i>jalakrībhiḥ</i>	प्रथीभिः <i>pradhībhiḥ</i>	ग्रामलीभिः <i>grāmaṇībhiḥ</i>	ग्रामलीभिः <i>grāmaṇībhiḥ</i>	पवीभिः <i>pavībhiḥ</i>	पवीभिः <i>pavībhiḥ</i>
D.Ab. धीभ्यः <i>dhibhyaḥ</i>	शुद्धधीभ्यः <i>śuddhadhībhyaḥ</i>	शुद्धधीभ्यः <i>śuddhadhībhyaḥ</i>	जलक्रीभ्यः <i>jalakrībhyaḥ</i>	जलक्रीभ्यः <i>jalakrībhyaḥ</i>	प्रथीभ्यः <i>pradhībhyaḥ</i>	ग्रामलीभ्यः <i>grāmaṇībhyaḥ</i>	ग्रामलीभ्यः <i>grāmaṇībhyaḥ</i>	पवीभ्यः <i>pavībhyaḥ</i>	पवीभ्यः <i>pavībhyaḥ</i>
G. धियां <i>dhiyām</i>	शुद्धधियां <i>śuddhadihyām</i>	शुद्धधियां <i>śuddhadihyām</i>	जलक्रियां <i>jalakriyām</i>	जलक्रियां <i>jalakriyām</i>	प्रथ्यां <i>prathyaṁ</i>	ग्रामस्थ्यां <i>grāmanīyām</i>	ग्रामस्थ्यां <i>grāmanīyām</i>	पव्यां <i>pavyām</i>	पव्यां <i>pavyām</i>
L. धीषु <i>dhiṣu</i>	शुद्धधीषु <i>śuddhadhīṣu</i>	शुद्धधीषु <i>śuddhadhīṣu</i>	जलक्रीषु <i>jalakrīṣu</i>	जलक्रीषु <i>jalakrīṣu</i>	प्रथीषु <i>pradhīṣu</i>	ग्रामलीषु <i>grāmaṇīṣu</i>	ग्रामलीषु <i>grāmaṇīṣu</i>	पवीषु <i>pavīṣu</i>	पवीषु <i>pavīṣu</i>

\* Words ending in नी *nī* at, leader, form their Loc. Sing. in *न्यां ān*. (Sār.)  
 or न्यां *ndm*. (Sār. i. 6, 62.) + Or ग्रामलीनां *grāmaṇīnān*. Words of the Senāni class take *न्यां ān*.  
 It does not take न्यां *nān*. (Sādha-Kaum. vol. i. p. 116.)  
 + पवीः *pavīḥ*, at the end of a fem. comp.; Rājāvali. p. 9 b.

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds with initial dative case, masc. and fem.	The same in composition with prepositions, masc. and fem.	The same in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
cutter. SINGULAR. N. लूः लूह A. लुवं लुवम् I. लुवा लुव D. लुवे लुवे Ab.G. लुवः लुवह L. लुवि लुवि V. लूः लूह DUAL. N. A. V. लुवां लुवौ I. D. Ab. लूभ्यां लूभ्यम् G. L. लुवोः लुवोह PLURAL. N. लुवः लुवह A. लुवः लुवह I. लूभिः लूभिह D. Ab. लूभ्यः लूभ्यह G. लुवां लुवाम् L. लुपु लूशु	best cutter. SINGULAR. परमलूः परामलूह परमलुवं परामलुवम् परमलुवा परामलुव परमलुवे परामलुवे परमलुवः परामलुवह परमलुवि परामलुवि परमलूः परामलूह DUAL. परमलुवौ परामलुवौ परमलूभ्यां परामलूभ्यम् परमलुवोः परामलुवोह PLURAL. परमलुवः परामलुवह परमलूभिः परामलूभिह परमलूभ्यः परामलूभ्यह परमलुवां परामलुवाम् परमलुपु परामलुशु	dice-player. SINGULAR. कटमुः कटप्ररूह कटमुवं कटप्ररुवम् कटमुवा कटप्ररुव कटमुवे कटप्ररुवे कटमुवः कटप्ररुवह कटमुवि कटप्ररुवि कटमुः कटप्ररूह DUAL. कटमुवौ कटप्ररुवौ कटमूभ्यां कटप्ररूभ्यम् कटमुवोः कटप्ररुवोह PLURAL. कटमुवः कटप्ररुवह कटमूभिः कटप्ररूभिह कटमूभ्यः कटप्ररूभ्यह कटमुवां कटप्ररुवाम् कटमुपु कटप्ररूशु	cutting asunder. SINGULAR. विलूः विलूह विलूवं विलुवम् विलुवा विलुव विलुवे विलुवे विलुवः विलुवह विलुवि विलुवि विलूः विलूह DUAL. विलूवौ विलुवौ विलूभ्यां विलूभ्यम् विलुवोः विलुवोह PLURAL. विलुवः विलुवह विलुभिः विलूभिह विलूभ्यः विलूभ्यह विलुवां विलुवाम् विलुपु विलुशु	corn-cutter. SINGULAR. यवलूः यवालूह यवलूवं यवालुवम् यवलुवा यवालुव यवलुवे यवालुवे यवलुवः यवालुवह यवलुवि यवालुवि यवलूः यवालूह DUAL. यवलूवौ यवालुवौ यवलूभ्यां यवालूभ्यम् यवलुवोः यवालुवोह PLURAL. यवलुवः यवालुवह यवलूभिः यवालूभिह यवलूभ्यः यवालूभ्यह यवलुवां यवालुवाम् यवलुपु यवालुशु	dancer. SINGULAR. नृतूः नृतूह नृतूवं नृतुवम् नृतुवा नृतुव नृतुवे नृतुवे नृतुवः नृतुवह नृतुवि नृतुवि नृतूः नृतूह DUAL. नृतूवौ नृतुवौ नृतूभ्यां नृतूभ्यम् नृतुवोः नृतुवोह PLURAL. नृतुवः नृतुवह नृतुवः नृतुवह नृतूभिः नृतूभिह नृतूभ्यः नृतूभ्यह नृतुवां नृतुवाम् नृतुपु नृतुशु

\* The Sár. gives also यवलूनां यवालूनाम्.

† नृतूः नृतूह, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्थे स्त्रियै *grāmanye striyai*, खलप्रे स्त्रियै *khalapre striyai* (Kāśikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रधीः *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः *lakṣmīḥ*, except in the Acc. Sing. and Plur., where they take अं *am* and अः *aḥ*; प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. I. p. 136). A similar argument is applied to पुनर्भूः *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भू *he punarbhū* (Siddh.-Kaum. vol. I. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM. SINGULAR.		FEM. ONLY. SINGULAR.	
N.	प्रधीः <i>pradhīḥ</i>	प्रधीः <i>pradhīḥ</i>	
A.	प्रध्यं <i>pradhyam</i>	प्रध्यं <i>pradhyam</i>	
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>	
D.	प्रध्ये <i>pradhye</i>	or प्रध्यै <i>pradhyai</i>	
Ab.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>	
G.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>	
L.	प्रध्यि <i>pradhyi</i>	or प्रध्यां <i>pradhyām</i>	
V.	प्रधीः <i>pradhīḥ</i>	or प्रधि <i>pradhī</i>	
DUAL.		DUAL.	
N. A. V.	प्रध्यौ <i>pradhyau</i>	प्रध्यौ <i>pradhyau</i>	
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	
G. L.	प्रध्योः <i>pradhyoh</i>	प्रध्योः <i>pradhyoh</i>	
PLURAL.		PLURAL.	
N.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
A.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
I.	प्रधीभिः <i>pradhībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>	
D. Ab.	प्रधीभ्यः <i>pradhībhyah</i>	प्रधीभ्यः <i>pradhībhyah</i>	
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhīnām</i>	
L.	प्रधीषु <i>pradhīṣhu</i>	प्रधीषु <i>pradhīṣhu</i>	

1. Monosyllabic Bases in ई *ī* and ऊ *ū*, being Feminine only.

§ 224. Bases like धी *dhī*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *ī* and ऊ *ū*, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *āḥ*, आः *āḥ*, अं *am*, and नं *nām*.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. SINGULAR.		earth. SINGULAR.	
N. धीः <i>dhiḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhiyam</i>		भुवं <i>bhuvam</i>	
I. धिया <i>dhiyā</i>		भुवा <i>bhuvā</i>	
D. धिये <i>dhiyē</i>	धियै <i>dhiyai</i>	भुवे <i>bhuvē</i>	भुवै <i>bhuvai</i>
Ab. धियः <i>dhiyāḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियः <i>dhiyāḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhiyi</i>	धियां <i>dhiyām</i>	भुवि <i>bhuvī</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhiḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N.A.V. धियो <i>dhiyan</i>		भुवौ <i>bhuvau</i>	
I.D.Ab. धीभ्यां <i>dhibhyām</i>		भूभ्यां <i>bhubhyām</i>	
G.L. धियोः <i>dhiyōḥ</i>		भुवोः <i>bhuvōḥ</i>	
PLURAL.		PLURAL.	
N. धियः <i>dhiyāḥ</i>		भुवः <i>bhuvāḥ</i>	
A. धियः <i>dhiyāḥ</i>		भुवः <i>bhuvāḥ</i>	
I. धीभिः <i>dhibhīḥ</i>		भूभिः <i>bhubhīḥ</i>	
D.Ab. धीभ्यः <i>dhibhyāḥ</i>		भूभ्यः <i>bhubhyāḥ</i>	
G. धियां <i>dhiyām</i>	धीनां <i>dhinām</i>	भुवां <i>bhuvām</i>	भूनां <i>bhubnām</i>
L. धीषु <i>dhiṣhū</i>		भूषु <i>bhubhū</i>	

2. Polysyllabic Bases in ई *i* and ऊ *u*, being Feminine only.

§ 225. (1) These bases always take the full feminine terminations.

(2) They change their final ई *i* and ऊ *u* into य *y* and व *v* before terminations beginning with vowels.

(3) They take म् *m* and स् *s* as the terminations of the Acc. Sing. and Plural

(4) They shorten their final ई *i* and ऊ *u* in the Vocative Singular.

(5) Remember that most nouns in ई *i* have no स् *s* in the Nom. Sing., while those in ऊ *u* have it.

Note—Some nouns in ई *i* take स् *s* in the Nom. Sing.: अरीः *arīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तरीः *tarīḥ*, boat; तंत्रीः *tantrīḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतंत्रीधीहीनीशामुदाहृतः समानामेव शब्दानां मिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadi* and नद्य *nady*.

Base वधू *vadhū* and वध्य *vadhv*.

SINGULAR.  
FEM.

SINGULAR.  
FEM.

N. नदी *nadi*

N. वधूः *vadhūḥ*

A. नदीं *nadīm*

A. वधूं *vadhūṁ*

I. नद्या *nadyā*

I. वध्या *vadhvā*

- D. नद्यै *nady-ai*  
 Ab. नद्याः *nady-āḥ*  
 G. नद्याः *nady-āḥ*  
 L. नद्यां *nady-ām*  
 V. नदि *nādi*

## DUAL.

- N. A. V. नद्यौ *nady-au*  
 I. D. Ab. नदीभ्यां *nadī-bhyām*  
 G. L. नद्योः *nady-ōḥ*

## PLURAL.

- N. V. नद्यः *nady-āḥ*  
 A. नदीः *nadī-ḥ*  
 I. नदीभिः *nadī-bhiḥ*  
 D. नदीभ्यः *nadī-bhyaḥ*  
 Ab. नदीभ्यः *nadī-bhyaḥ*  
 G. नदीनां *nadī-nām*  
 L. नदीषु *nadī-shu*

- D. वध्वे *vadhv-ai*  
 Ab. वध्वाः *vadhv-āḥ*  
 G. वध्वाः *vadhv-āḥ*  
 L. वध्वां *vadhv-ām*  
 V. वधु *vādhu*

## DUAL.

- N. A. V. वध्वौ *vadhv-au*  
 I. D. Ab. वधूभ्यां *vadhū-bhyām*  
 G. L. वध्वोः *vadhv-ōḥ*

## PLURAL.

- N. V. वध्वः *vadhv-āḥ*  
 A. वधूः *vadhū-ḥ*  
 I. वधूभिः *vadhū-bhiḥ*  
 D. वधूभ्यः *vadhū-bhyaḥ*  
 Ab. वधूभ्यः *vadhū-bhyaḥ*  
 G. वधूनां *vadhū-nām*  
 L. वधूषु *vadhū-shu*

Compounds ending in Monosyllabic Feminine Bases in ई and ऊ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई or ऊ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem. \* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधुः *subhruḥ*, masc. and fem. having a good brow, is declined exactly like धूः *bhrūḥ*†, without

\* The following rule is taken from the Siddh.-Kaum. vol. 1. p. 130. If धीः *dhīḥ* stands at the end of the Karṇadharāya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakṣmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take *am* and *ah*. The difference, therefore, would be the substitution of *y* for *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in ई, these being the only points of difference between the declension of लक्ष्मीः *lakṣmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधु *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वसि हे सुधु *hā pitah kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (See Siddh.-Kaum. vol. 1. p. 137.)

excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)\* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अं *aṁ*, इ *i*, ईं *īm*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *ī* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted. SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		or सुधिना <i>sudhinā</i>
D. सुधिये <i>sudhiye</i>	सुधिये <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhināḥ</i>
G. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhināḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhinī</i>
I. D. Ab. सुधीभ्यां <i>sudhibhyām</i>		or सुधिभ्यां <i>sudhibhyām</i>
G. L. सुधियोः <i>sudhiyoh</i>		or सुधिनोः <i>sudhinoh</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhinī</i>
A. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhinī</i>
I. सुधीभिः <i>sudhibhiḥ</i>		or सुधिभिः <i>sudhibhiḥ</i>
D. सुधीभ्यः <i>sudhibhyaḥ</i>		or सुधिभ्यः <i>sudhibhyaḥ</i>
Ab. सुधीभ्यः <i>sudhibhyaḥ</i>		or सुधिभ्यः <i>sudhibhyaḥ</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhinām</i>	or सुधीनां <i>sudhinām</i>
L. सुधीषु <i>sudhiṣhu</i>		or सुधीषु <i>sudhiṣhu</i>

\* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadītra* throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neutera, except Nom. Acc. Voc.
with beautiful brows. SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुवा <i>subhruvā</i>		or सुभ्रुणा <i>subhrunā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवै <i>subhruvai</i>	or सुभ्रुणे <i>subhrune</i>
Ab. सुभ्रुवः <i>subhruvah</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhrunaḥ</i>
G. सुभ्रुवः <i>subhruvah</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhrunaḥ</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुणि <i>subhruṇi</i>
V. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i> or <sup>०</sup> भ्रु- <i>bhro</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुभ्रुवौ <i>subhruvau</i>		सुभ्रुणी <i>subhruṇī</i>
I. D. Ab. सुभ्रुभ्यां <i>subhrūbhyām</i>		or सुभ्रुभ्यां <i>subhrubhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुणोः <i>subhruṇoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभ्रुवः <i>subhruvah</i>		सुभ्रुणि <i>subhruṇi</i>
A. सुभ्रुवः <i>subhruvah</i>		सुभ्रुणि <i>subhruṇi</i>
I. सुभ्रुभिः <i>subhrūbhiḥ</i>		or सुभ्रुभिः <i>subhrubhiḥ</i>
D. सुभ्रुभ्यः <i>subhrūbhyah</i>		or सुभ्रुभ्यः <i>subhrubhyah</i>
Ab. सुभ्रुभ्यः <i>subhrūbhyah</i>		or सुभ्रुभ्यः <i>subhrubhyah</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रुणां <i>subhruṇām</i>	or सुभ्रुणां <i>subhruṇām</i>
L. सुभ्रुषु <i>subhrūshu</i>		or सुभ्रुषु <i>subhrushu</i>

Compounds ending in Polysyllabic Feminine Bases in ई and ऊ ०.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahuśreyasī</i> *	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyah</i>
A. बहुश्रेयसीं <i>bahuśreyasīm</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयसीन् <i>bahuśreyasīn</i>
I. बहुश्रेयस्या <i>bahuśreyasā</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyā</i>	बहुश्रेयसीभिः <i>bahuśreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahuśreyasyai</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyā</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyah</i>
Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyā</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyah</i>
G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयस्योः <i>bahuśreyasyoh</i>	बहुश्रेयसीनां <i>bahuśreyasīnām</i>
L. बहुश्रेयस्यां <i>bahuśreyasām</i>	बहुश्रेयस्योः <i>bahuśreyasyoh</i>	बहुश्रेयसीषु <i>bahuśreyasīṣu</i>
V. बहुश्रेयसि <i>bahuśreyasi</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्युः <i>bahuśreyasyuḥ</i>

\* From लक्ष्मीः *lakṣmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atīlakṣmīḥ*.



SINGULAR.	DUAL.	PLURAL.
N. अतिचमूः <i>atichamūḥ</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i>
A. अतिचमूं <i>atichamūṁ</i>	अतिचम्वौ <i>atichamvau</i>	अतिचमून् <i>atichamūn</i>
I. अतिचम्व्वा <i>atichamvā</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभिः <i>atichamūbhiḥ</i>
D. अतिचम्वे <i>atichamvai</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyah</i>
Ab. अतिचम्व्वाः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyah</i>
G. अतिचम्व्वाः <i>atichamvāḥ</i>	अतिचम्वोः <i>atichamvoh</i>	अतिचमूनां <i>atichamūnām</i>
L. अतिचम्व्यां <i>atichamrām</i>	अतिचम्वोः <i>atichamvoh</i>	अतिचमूषु <i>atichamūshu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i> *

Nouns like **कुमारी** *kumārī*, a man who behaves like a girl, are declined like **बहुश्रेयसी** *bahusreyasī*, except in the Acc. Sing. and Plur., where they form **कुमार्ये** *kumāryam* and **कुमार्यैः** *kumāryaiḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. **स्त्री** *strī*, woman, is declined like **नदी** *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an **इ** *i*, e.g. **स्त्रिया** *striyā*, and not **स्या** *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base **स्त्री** *strī* and **स्त्रिय** *striy*. (Accent, Pāṇ. VI. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N.A.V. स्त्रियां <i>striyau</i>	N. स्त्रियः <i>striyah</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i>	I.D.Ab. स्त्रीभ्यां <i>strībhyām</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyah</i>
I. स्त्रिया <i>striyā</i>	G.L. स्त्रियोः <i>striyoh</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रिये <i>striyat</i>		D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i>
Ab.G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>striṇām</i> (Pāṇ. I. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīshu</i>
V. स्त्रि <i>strī</i> (Pāṇ. I. 4, 4)		

§ 229. When **स्त्री** *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

	SINGULAR.		
	MASC.	FEM.	
		NEUT.	
N.	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रि <i>atistri</i>
A.	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रि <i>atistri</i>
I.	अतिस्त्रिणा <i>atistriṇi</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिणा <i>atistriṇā</i>
D.	अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रिये <i>atistrīṇe</i> or अतिस्त्रिये <i>atistraye</i>
Ab.G.	अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriṇaḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L.	अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रिणि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrau</i>
V.	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

\* The neuter is said to be N.A.V. Sing. **बहुश्रेयसी** *bahusreyasī*, N.A.V. Dual **बहुश्रेयसीनी** *bahusreyasīnī*, N.A.V. Plur. **बहुश्रेयसीनि** *bahusreyasīni*, Dat. Sing. **बहुश्रेयस्यै** (*स्ये* ?) or **स्यै** *bahusreyasyai* (*-sye* ?) or *-sīne*, &c.

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रिणी <i>atistrīṇī</i>
I.D.Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रिणोः <i>atistrīṇoḥ</i>
PLURAL.		
MASC.	FEM.	NEUT.
N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रोणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyaḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyaḥ</i>	अतिस्त्रोणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D. Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final ई ई is shortened to इ i, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. 1. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

*Bases in इ i and उ u, Masculine, Feminine, Neuter.*

§ 230. There are masculine, feminine, and neuter bases in इ i and उ u. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ i are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ u, except that they may form their feminine either without any change, or by adding ई ई. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ u is preceded by more than one consonant, the fem. does not take ई ई. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ u lengthen their vowel in the fem., and are then declined like वधुः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगूः *paṅgūḥ*. Likewise कुरुः *kuruḥ*, a Kuru; fem. कुरूः *kurūḥ*; some compounds ending in ऊरुः *ūruḥ*, thigh, such as वामोरुः *vāmoruḥ*, with handsome thighs, fem. वामोरूः *vāmorūḥ*.

## Bases in इ i.

## Bases in उ u.

			SINGULAR.					
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.		
Base	कवि <i>kaví</i> , poet	मति <i>matí</i> , thought	वारि <i>vári</i> , water	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft	मृदु <i>mṛidú</i> , soft		
N.	कविः <i>kaví-h</i>	मतिः <i>matí-h</i>	वारि <i>vári</i>	मृदुः <i>mṛidú-h</i>	मृदुः <i>mṛidú-h</i>	मृदु <i>mṛidú</i>		
A.	कविं <i>kaví-m</i>	मतिं <i>matí-m</i>	वारि <i>vári</i>	मृदुं <i>mṛidú-m</i>	मृदुं <i>mṛidú-m</i>	मृदु <i>mṛidú</i>		
I.	कविना <i>kaví-ná</i>	मत्या <i>maty-á</i>	वारिणा <i>vári-ná</i>	मृदुना <i>mṛidú-ná</i>	मृडा <i>mṛidv-á</i>	मृदुना <i>mṛidú-ná</i>		
D.	कवये <i>kaváy-e</i>	मतये <i>matáy-eor</i>	वारिणे <i>vári-ne</i>	मृदवे <i>mṛidav-e</i>	मृदवे <i>mṛidav-eor</i>	मृदुने <i>mṛidú-ne or</i>		
Ab. G.	कवेः <i>kavé-h</i>	मतेः <i>maté-h or</i>	वारिणः <i>vári-ṇah</i>	मृदोः <i>mṛidó-h</i>	मृदोः <i>mṛidó-h or</i>	मृदुनः <i>mṛidú-nah</i>		
L.	कवौ <i>kavau</i>	मतौ <i>matáu or</i>	वारिणि <i>vári-ṇi</i>	मृदौ <i>mṛidau</i>	मृदौ <i>mṛidau or</i>	मृदुनि <i>mṛidú-ni or</i>		
V.	कवे <i>káve</i>	मते <i>mát-</i>	वारि <i>vári or</i>	मृदो <i>mṛido</i>	मृदो <i>mṛido</i>	मृदु <i>mṛidu or</i>		
			वारे <i>váre*</i>			मृदौ <i>mṛido*</i>		
DUAL.								
N. A. V.	कवी <i>kaví</i>	मती <i>matí</i>	वारिणी <i>vári-ṇí</i>	मृदू <i>mṛidú</i>	मृदू <i>mṛidú</i>	मृदुनी <i>mṛidú-ní</i>		
I. D. Ab.	कविभ्यां <i>kaví-bhyám</i>	मतिभ्यां <i>matí-bhyám</i>	वारिभ्यां <i>vári-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>	मृदुभ्यां <i>mṛidú-bhyám</i>		
G. L.	कव्योः <i>kavy-óh</i>	मत्योः <i>maty-óh</i>	वारिणोः <i>vári-ṇoh</i>	मृद्वोः <i>mṛidv-óh</i>	मृद्वोः <i>mṛidv-óh</i>	मृदुनोः <i>mṛidú-noh or</i>		
						मृद्वोः <i>mṛidv-óh</i>		
PLURAL.								
N. V.	कवयः <i>kaváy-ah</i>	मतयः <i>matáy-ah</i>	वारिणि <i>vári-ṇi</i>	मृदवः <i>mṛidav-ah</i>	मृदवः <i>mṛidav-ah</i>	मृदुनि <i>mṛidú-ni</i>		
A.	कवीन् <i>kaví-n</i>	मतीन् <i>matí-ṇ</i>	वारिणि <i>vári-ṇi</i>	मृदून् <i>mṛidú-n</i>	मृदून् <i>mṛidú-ṇ</i>	मृदुनि <i>mṛidú-ni</i>		
I.	कविभिः <i>kaví-bhiḥ</i>	मतिभिः <i>matí-bhiḥ</i>	वारिभिः <i>vári-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>	मृदुभिः <i>mṛidú-bhiḥ</i>		
D. Ab.	कविभ्यः <i>kaví-bhyaḥ</i>	मतिभ्यः <i>matí-bhyaḥ</i>	वारिभ्यः <i>vári-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>	मृदुभ्यः <i>mṛidú-bhyaḥ</i>		
G.	कवीनां <i>kaví-nám †</i>	मतीनां <i>matí-nám</i>	वारिणां <i>vári-ṇám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>	मृदूनां <i>mṛidú-nám</i>		
L.	कविषु <i>kaví-shu</i>	मतिषु <i>matí-shu</i>	वारिषु <i>vári-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु <i>mṛidú-shu</i>	मृदुषु ‡ <i>mṛidú-shu</i>		

\* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, वृ ri, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संशोधने नृश्चनसस्त्रिरूपं सांतं तथा नातिमयाप्यवतं । माध्यंदिनवर्षे गृहं त्रिगंतं नपुंसकं व्याघ्रपदां वरिष्ठः ॥

† Nouns ending in short इ i, उ u, वृ ri, and having the accent on these vowels may throw the accent on नां nám in the Gen. Plur. (Pāṇ. VI. 1, 177). Hence *matínám*, or, more usually, *matínām*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plura.. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kāti</i>
Acc.	कति <i>kāti</i>
Instr.	कतिभिः <i>kātibhiḥ</i>
Dat.	कतिभ्यः <i>kātibhyah</i>
Abl.	कतिभ्यः <i>kātibhyah</i>
Gen.	कतीनां <i>kātīnām</i>
Loc.	कतिषु <i>kātishu</i>

§ 232. सखि *sākhi*, friend, has two bases :

सखाय *sākhāy* for the Aṅga, i. e. the strong base.

सखि *sākhi* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sākhā</i>	सखायौ <i>sākhāyau</i>	सखायः <i>sākhāyah</i>
A. सखायं <i>sākhāyam</i>	सखायौ <i>sākhāyau</i>	सखीन् <i>sākhiṇ</i>
I. सख्या <i>sākhyā</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभिः <i>sākhibhiḥ</i>
D. सख्ये <i>sākhye</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभ्यः <i>sākhibhyah</i>
Ab. सख्युः <i>sākhyuḥ</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभ्यः <i>sākhibhyah</i>
G. सख्युः <i>sākhyuḥ</i>	सख्योः <i>sākhyoh</i>	सखीनां <i>sākhiṇām</i>
L. सख्यौ <i>sākhyau</i>	सख्योः <i>sākhyoh</i>	सखिषु <i>sākhiṣhu</i>
V. सखे <i>sākhe</i>	like Nom.	like Nom.

The feminine सखी *sakhi* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base मुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. मुसखा <i>susakhā</i>	मुसखायौ <i>susakhāyau</i>	मुसखायः <i>susakhāyah</i> *
A. मुसखायं <i>susakhāyam</i>	मुसखायौ <i>susakhāyau</i>	मुसखीन् <i>susakhiṇ</i>
I. मुसखिना <i>susakhiṇā</i>	मुसखिभ्यां <i>susakhibhyām</i>	मुसखिभिः <i>susakhibhiḥ</i>
D. मुसख्ये <i>susakhaye</i>	मुसखिभ्यां <i>susakhibhyām</i>	मुसखिभ्यः <i>susakhibhyah</i>
Ab. मुसखेः <i>susakheḥ</i>	मुसखिभ्यां <i>susakhibhyām</i>	मुसखिभ्यः <i>susakhibhyah</i>
G. मुसखेः <i>susakheḥ</i>	मुसख्योः <i>susakhyoh</i>	मुसखीनां <i>susakhiṇām</i>
L. मुसख्यौ <i>susakhau</i>	मुसख्योः <i>susakhyoh</i>	मुसखिषु <i>susakhiṣhu</i>
V. मुसखे <i>susakhe</i>	मुसखायौ <i>susakhāyau</i>	मुसखायः <i>susakhāyah</i>

At the end of a neuter compound सखि *sakhi* is declined like वारि *vārī* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ *u* are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *viṣṇu*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Sār. I. 8, 17). Feminine nouns in short उ *u* are धेनुः *dhenuh*, cow, रज्जुः *rajjuh*, rope, तनुः *tanuh*, body.

\* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>pátih</i>	N. A. V. पती <i>pátī</i>	N. पतयः <i>pátayaḥ</i>
A. पतिं <i>pátim</i>	I. D. Ab. पतिभ्यां <i>pátibhyān</i>	A. पतीन् <i>pátīn</i>
I. पत्या <i>pátyā</i>	G. L. पत्योः <i>pátyoḥ</i>	I. पतिभिः <i>pátibhiḥ</i>
D. पत्ये <i>pátye</i>		D. Ab. पतिभ्यः <i>pátibhyaḥ</i>
Ab. G. पत्युः <i>pátyuḥ</i>		G. पतीनां <i>pátīnām</i>
L. पत्यौ <i>pátyau</i>		L. पतिषु <i>pátishu</i>
V. पते <i>páte</i>		V. पतयः <i>pátayaḥ</i>

पति *pati* at the end of compounds, e.g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. IV. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सकृत् *sakṛt*, thigh, are declined regularly like वारि *cāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshn*, अस्थ् *asthn*, दध् *dadhn*, सकृष् *sakṛthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshn*

SINGULAR.	DUAL.	PLURAL.
N.A. अक्षि <i>ákshi</i>	N.A.V. अक्षिणी <i>ákshinī</i>	N.A.V. अक्षीणि <i>ákshīni</i>
I. अक्ष्णा <i>akshñā</i>	I. D. Ab. अक्षिभ्यां <i>ákshibhyām</i>	I. अक्षिभिः <i>ákshibhiḥ</i>
D. अक्ष्णे <i>akshñé</i>	G. L. अक्ष्णोः <i>akshñóḥ</i>	D. Ab. अक्षिभ्यः <i>akshibhyaḥ</i>
Ab. G. अक्ष्णः <i>akshñāḥ</i>		G. अक्ष्णां <i>akshñām</i>
L. अक्षिण <i>akshñi</i> and अक्षणि <i>akshñi</i>		L. अक्षिषु <i>ákshishu</i>
V. अक्षे <i>ákshē</i> (or अक्षि <i>ákshi</i> )		

Bases in चृ णि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.	
I. MASC.	FEM.	NEUT.
Base नप्तृ <i>náptṛi</i> , grandson	सप्तृ <i>srásṛi</i> , sister	धातृ <i>dhātṛi</i> , providence
N. नप्ता <i>náptā</i>	सप्ता <i>srásā</i>	धातृ <i>dhātṛi</i>
A. नप्तरं <i>náptar-am</i>	सप्तरं <i>srásar-am</i>	धातृ <i>dhātṛi</i>
I. नप्तृ <i>náptṛ-a</i>	सप्ता <i>srásṛ-a</i>	धातृणा <i>dhātṛi-nā</i> or धात्रा <i>dhātṛá*</i>
D. नप्तृ <i>náptṛ-e</i>	सप्ते <i>srásṛ-e</i>	धातृणे <i>dhātṛi-ṇe</i> or धात्रे <i>dhātṛé</i>
Ab. G. नप्तुः <i>náptuḥ</i>	सप्तुः <i>srásuḥ</i>	धातृणः <i>dhātṛi-ṇaḥ</i> or धातृः <i>dhātúḥ</i>
L. नप्तरि <i>náptar-i</i>	सप्तरि <i>srásar-i</i>	धातृणि <i>dhātṛi-ṇi</i> or धात्रि <i>dhātṛi</i>
V. नप्तः <i>náptuḥ(r)</i>	सप्तः <i>srásuḥ(r)</i>	धातृ <i>dhātṛi</i> or धातृः <i>dhātúḥ(r)</i>

\* If चृ णि has Udatta and becomes र् and is preceded by a consonant, the feminine and the Ajādi Asarvanāmasthāna cases have the Udatta.

## PLURAL.

N. नमरः <i>náptár-ah</i>	स्वसारः <i>svásár-ah</i>	धातृणि <i>dhātṛi-ṇi</i>
A. नमृन् <i>náptṛi-n</i>	स्वसृः <i>svásṛi-ḥ</i>	धातृणि <i>dhātṛi-ṇi</i>
I. नमृभिः <i>náptṛi-bhiḥ</i>	स्वसृभिः <i>svásṛi-bhiḥ</i>	धातृभिः <i>dhātṛi-bhiḥ</i>
D. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
Ab. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhātṛi-bhyaḥ</i>
G. नमृणां <i>náptṛi-ṇām</i>	स्वसृणां <i>svásṛi-ṇām</i> (Ved. <i>svásṛām</i> )	धातृणां <i>dhātṛi-ṇām</i>
L. नमृषु <i>náptṛi-shu</i>	स्वसृषु <i>svásṛi-shu</i>	धातृषु <i>dhātṛi-shu</i>

## DUAL.

N.A.V. नमरौ <i>náptár-au</i>	स्वसारौ <i>svásár-au</i>	धातृणी <i>dhātṛi-ṇi</i>
I.D. Ab. नमृभ्यां <i>náptṛi-bhyām</i>	स्वसृभ्यां <i>svásṛi-bhyām</i>	धातृभ्यां <i>dhātṛi-bhyām</i>
G.L. नमोः <i>náptṛi-oh</i>	स्वस्रोः <i>svásṛi-oh</i>	धातृयोः <i>dhātṛi-ṇoh</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc.

Dual, and Nom. Plur., by not lengthening the *अ* before the *र* r.

Base पितृ *pitṛi*, मातृ *mātrī*.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitá</i>	माता <i>mātd</i>	पितरौ <i>pitár-au</i>	मातरौ <i>mātár-au</i>	पितरः <i>pitár-ah</i>	मातरः <i>mātár-ah</i>
A. पितरं <i>pitár-am</i>	मातरं <i>mātár-am</i>			पितृन् <i>pitṛi-n</i>	मातृः <i>mātrī-ḥ</i>
I. पिता <i>pitṛ-d</i>	माता <i>mātr-d</i>	पितृभ्यां <i>pitṛi-bhyām</i>	मातृभ्यां <i>mātrī-bhyām</i>	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātrī-bhiḥ</i>
D. पिते <i>pitṛ-e</i>	मात्रे <i>mātr-e</i>			पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātrī-bhyaḥ</i>
Ab. पितुः <i>pitūḥ</i>	मातुः <i>mātūḥ</i>	पितोः <i>pitṛ-oh</i>	मात्रोः <i>mātr-oh</i>	पितृणां <i>pitṛi-ṇām</i>	मातृणां <i>mātrī-ṇām</i>
G. पितुः <i>pitūḥ</i>	मातुः <i>mātūḥ</i>			पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātrī-shu</i>
L. पितरि <i>pitár-i</i>	मातरि <i>mātár-i</i>	पितरौ <i>pitárau</i>	मातरौ <i>mātárau</i>	पितरः <i>pitárah</i>	मातरः <i>mātárah</i>
V. पितः <i>pítah(r)</i>	मातः <i>mátah(r)</i>				

After the first model are declined most *nomina actoris* derived from verbs by the suffix *तृ* *tri* : दातृ *dātṛi*, giver ; कर्तृ *karṭṛi*, doer ; त्वष्टृ *tváshṭṛi*, carpenter ; होतृ *hótṛi*, sacrificer ; भर्तृ *bharṭṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrátṛi*, brother ; जामातृ *jāmātrī*, son-in-law ; देवृ *devṛi*, husband's brother ; सव्येश्वृ *savyeshṭṛi*, a charioteer : and feminines, such as दुहितृ *duhitṛi*, daughter ; ननंदृ *nánandṛi* or नानंदृ *nānandṛi*, husband's sister ; यातृ *yātṛi*, husband's brother's wife. Most terms of relationship in *चृ* *ri* (except स्वसृ *svásṛi*, sister, and नमृ *náptṛi*, grandson) do not lengthen their *अ* ar.

Note—If words in *चृ* *ri* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *ī* : कर्तृ *karṭṛi*, fem. कर्त्री *kartrī*, like नदी *nadī*.

१ 236. क्रोष्टृ *króshṭṛi*, a jackal, is irregular ; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *króshṭṛi* (like मृदु *mṛidu*) and क्रोष्टृ *króshṭṛi* (like नमृ *napṭṛi*).

SINGULAR.		DUAL.	PLURAL.
N.	क्रोष्टा <i>kroshṭā</i>	N.A.V. क्रोष्टारौ <i>kroshṭārau</i>	N. क्रोष्टारः <i>kroshṭārah</i>
A.	क्रोष्टारं <i>kroshṭāraṁ</i>		A. क्रोष्टान् <i>kroshṭān</i>
I.	{ क्रोष्टुना <i>kroshṭunā</i> क्रोष्टा <i>kroshṭā</i>	I.D.Ab. क्रोष्टुभ्यां <i>kroshṭubhyām</i>	I. क्रोष्टुभिः <i>kroshṭubhiḥ</i>
D.	{ क्रोष्टवे <i>kroshṭave</i> क्रोष्ट्रे <i>kroshṭre</i>		D.Ab. क्रोष्टुभ्यः <i>kroshṭubhyaḥ</i>
Ab.G.	{ क्रोष्टोः <i>kroshṭoḥ</i> क्रोष्टुः <i>kroshṭuḥ</i>	G.L. { क्रोष्टोः <i>kroshṭroḥ</i> क्रोष्टोः <i>kroshṭroḥ</i>	G. क्रोष्टूनां <i>kroshṭūnām</i>
L.	{ क्रोष्टौ <i>kroshṭau</i> क्रोष्टरि <i>kroshṭari</i>		L. क्रोष्टुषु <i>kroshṭuṣu</i>
V.	क्रोष्टो <i>kroshṭo</i>		

The base क्रोष्ट *kroshṭri* is the only one admissible as Aṅga, i.e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroshṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroshṭu* is the only one admissible as Pada, i.e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroshṭūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टून् *kroshṭūn* as Acc. Plur. likewise admit क्रोष्टुम् *kroshṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *kroshṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛiṇām* or नृणां *nṛiṇām*. (Pāṇ. VI. 4, 6.)

SINGULAR.	DUAL.	PLURAL.
N. ना <i>nā</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>
A. नरं <i>nāraṁ</i>	नरौ <i>nārau</i>	नृन् <i>nṛin</i>
I. वा <i>nṛā</i>	नृभ्यां <i>nṛibhyām</i> *	नृभिः <i>nṛibhiḥ</i>
D. खे <i>nṛé</i> (Ved. <i>nāre</i> )	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
Ab. नुः <i>nūh</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
G. नुः <i>nūh</i> (Ved. <i>nārah</i> )	नोः <i>nṛóh</i>	नृणां <i>nṛiṇām</i> or नृणां <i>nṛiṇām</i> (Ved. <i>nārdm</i> )
L. नरि <i>nāri</i>	नोः <i>nṛóh</i>	नृषु <i>nṛiṣhú</i>
V. नः <i>nāh</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>

The feminine is नारी *nārī*.

## 2. Bases ending in अ a and आ ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

\* The accent may be on the first or on the second syllables in the Pada cases beginning with नृ and नृ. (Pāṇ. VI. 1, 184.)

and *os*, *η*, *ov* in Greek. The case-terminations are peculiar, and it is best to learn *कांतः kántaḥ*, *कांता kántā*, *कांतं kántam* by heart in the same manner as we learn *bonus*, *bona*, *bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

## SINGULAR.

	MASC.	FEM.	NEUT.
Base	कांत <i>kánta</i>	कांता <i>kántā</i>	कांत <i>kánta</i>
N.	कांतः <i>kántaḥ</i>	कांता <i>kántā</i>	कांतं <i>kántam</i>
A.	कांतं <i>kántam</i>	कांतां <i>kántām</i>	कांतं <i>kántam</i>
I.	कांतेन <i>kánténa</i>	कांतया <i>kántáyā</i>	कांतेन <i>kánténa</i>
D.	कांताय <i>kántāya</i>	कांतयै <i>kántāyai</i>	कांताय <i>kántāya</i>
Ab.	कांतात् <i>kántāt</i>	कांतायाः <i>kántāyāḥ</i>	कांतात् <i>kántāt</i>
G.	कांतस्य <i>kántasya</i>	कांतायाः <i>kántāyāḥ</i>	कांतस्य <i>kántasya</i>
L.	कांते <i>kánté</i>	कांतायां <i>kántāyām</i>	कांते <i>kánté</i>
V.	कांत <i>kánta</i>	कांते <i>kánté</i> *	कांत <i>kánta</i>

## DUAL.

N. A. V.	कांतौ <i>kántau</i>	कांते <i>kánté</i>	कांते <i>kánté</i>
I. D. Ab.	कांताभ्यां <i>kántābhyām</i>	कांताभ्या <i>kántābhyām</i>	कांताभ्यां <i>kántābhyām</i>
G. L.	कांतयोः <i>kántāyoh</i>	कांतयोः <i>kántāyoh</i>	कांतयोः <i>kántāyoh</i>

## PLURAL.

N. V.	कांताः <i>kántāḥ</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántāni</i>
A.	कांतान् <i>kántān</i>	कांताः <i>kántāḥ</i>	कांतानि <i>kántāni</i>
I.	कांतेः <i>kántaiḥ</i>	कांताभिः <i>kántābhiḥ</i>	कांतेः <i>kántaiḥ</i>
D. Ab.	कांतेभ्यः <i>kántébhyah</i>	कांताभ्यः <i>kántābhyah</i>	कांतेभ्यः <i>kántébhyah</i>
G.	कांतानां <i>kántānām</i>	कांतानां <i>kántānām</i>	कांतानां <i>kántānām</i>
L.	कांतेषु <i>kántēshu</i>	कांतासु <i>kántāsu</i>	कांतेषु <i>kántēshu</i>

Note—Certain adjectives in *अः aḥ*, *आ ā*, *अं am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in *आ ā*, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in *आ ā*, such as *पा pā*, *भ्रा dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final *आ ā* is shortened, and the word declined like *कांतं kántam*.

Āṅga and Pada base *विश्वपा viśrapā*, Bha base *विश्वप् viśrap*, all-preserving, (masc. and fem.) The neuter is declined like *कांतं kántam* (§ 238).

\* Bases in *आ ā*, meaning mother, form their Vocative in *अ a*; e. g. *सह्य akka*, *अंब amba*, *अल्ल alla*! But *अंबाडा ambāḍā*, *अंबाला ambālā*, and *अंबिका ambikā* form the regular Vocatives *अंबाडे ambāḍe*, *अंबाले ambāle*, *अंबिके ambike*.



## MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	PLURAL.
N. V.	विश्वपा: <i>viśvapā-ḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपा: <i>viśvapā-ḥ</i>
A.	विश्वपां <i>viśvapā-m</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-aḥ</i>
I.	विश्वपा <i>viśvap-ā</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D.	विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
Ab.	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
G.	विश्वपः <i>viśvap-aḥ</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L.	विश्वपि <i>viśvap-i</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपासु <i>viśvap-ā-su</i>
NEUTER.			
N.	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपा: *somapāḥ*, Soma drinker; शंखध्मा: *śaṅkhadhmāḥ*, shell-blower; धनदा: *dhanaddāḥ*, wealth giver.

§ 240. Masculines in आ *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

	SINGULAR.	DUAL.	PLURAL.
N. V.	हाहा: <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहा: <i>hāhāḥ</i>
A.	हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān *</i>
I.	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D.	हाहे <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab.	हाहा: <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G.	हाहा: <i>hāhāḥ</i>	हाहौ: <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L.	हाहे <i>hāhe</i>	हाहौ: <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

## CHAPTER IV.

## DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस् *as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

\* The Śār. i. 6, 38, gives the optional form हाहा: *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुचि *jalamuūchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives\* in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyaḥ*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakaḥ*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarrakaḥ*, fem. सर्विका *sarrikā*, every, कारकः *kārakaḥ*, doing, कारिका *kārikā*; इहत्यकः *ihatyakāḥ*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च्च *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartri*, doer, कर्त्री *kartrī* (§ 235); दंडिन् *daṇḍin*, a mendicant, दंडिनी *daṇḍinī* (§ 253). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bharat*, भवती *bharatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī*: § 225), instead of आ *ā* तृणमयः *trīṇamayah*, made of grass, तृणमयी *trīṇamayī*; देवः *devah*, god, divine, देवी *devī*; तरुणः *taruṇah* or तरुनः *tarunah*, a youth, तरुणी *taruṇī*; कुमारः *kumārāḥ*, a boy, कुमारी *kumārī*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakah*, actor, नर्तकी *nartakī*; मृगः *mṛgaḥ*, a deer, मृगी *mṛgī*, a doe; सूकरः *sūkaraḥ*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakārāḥ*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (या *ya* being expunged before ई *ī*); मनुष्यः *manuṣyah*, man, मनुषी *manuṣī*.

§ 247. Certain adjectives in तः *tah*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śyetaḥ*, white, श्वेता *śyeta*, श्वेती *śyentī*; रतः *etaḥ*, variegated, रता *etā* or रती *enī*; रोहितः *rohitah*, red, रोहिता *rohitā* or रोहिणी *rohinī*, but श्वेतः *śyetaḥ*, white, श्वेता *śyeta*; अस्मिता *asitā*, white; पल्लिता *palitā*, grey-haired.

\* गुणवचन *guṇavachana*, the name for adjective, occurs in Pān. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajah*, goat, forms अजा *ajā*. अश्वः *aśvah*, horse, forms अश्वा *aśvā*.

बालः *bālah*, boy, forms बाला *bālā*.

शूद्रः *sūdrah*, a Sūdra, forms { शूद्रा *sūdrā*, a woman of the Sūdra caste.  
शूद्री *sūdrī*, the wife of a Sūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulanī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī*\*, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

### Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वोह्ने *pūrvāhne*, in the forenoon, पूर्वोह्नेतरे *pūrvāhnetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राक् *prāch* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विडस् *vidras* (§ 204), विडस्तम *vidrastama*; from प्रत्यक् *pratyach* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *īyah* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दोहीयस् *doh-īyas*, दोहिष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रगीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-ishṭha*.

\* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kāś.-Vpitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *īyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई *i*, derived from masculines, must shorten the ई *i* before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतरा *brāhmaṇītarā*. Other feminines in ई *i* or ऊ *ū* may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *strītarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. VI. 3, 43, 45).

१ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishtha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad ; पापीयस् *pāp-īyas*, worse ; पापिष्ठ *pāp-ishtha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishtha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kaniyas</i> or अल्पीयस् <i>alpīyas</i>	कनिष्ठ <i>kanishtha</i> अल्पिष्ठ <i>alpishtha</i>
3. उरु <i>uru</i> , wide	वर <i>car</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishtha</i>
4. अरु <i>aru</i> , straight	अरु <i>arj</i>	अरुनीयस् <i>arjīyas</i> Vedic रजोयस् <i>rajīyas</i>	अरुनिष्ठ <i>arjishtha</i> रजिष्ठ <i>rajishtha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश <i>kras</i>	क्रशीयस् <i>krasīyas</i>	क्रशिष्ठ <i>krasishtha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>kshēpīyas</i>	क्षेपिष्ठ <i>kshēpishtha</i>
7. क्लृप्त <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishtha</i>
8. गुरु <i>guru</i> , heavy	गर <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishtha</i>
9. तृप्त <i>tripra</i> , satisfied	तप् <i>trap</i>	तपीयस् <i>trapīyas</i>	तपिष्ठ <i>trapishtha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राघ <i>drāgh</i>	द्राघीयस् <i>drāghīyas</i>	द्राघिष्ठ <i>drāghishtha</i>
11. दूर <i>dūra</i> , far	दव <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishtha</i>
12. दृढ <i>drīḥa</i> , firm	द्रढ <i>draḍh</i>	द्रढीयस् <i>draḍhīyas</i>	द्रढिष्ठ <i>draḍhishtha</i>
13. परिवृद्ध <i>parivṛḍha</i> , exalted	परिव्रद्ध <i>parivraḍh</i>	परिव्रद्धीयस् <i>parivraḍhīyas</i>	परिव्रद्धिष्ठ <i>parivraḍhishtha</i>
14. प्रुथु <i>prithu</i> , broad	प्रथ <i>prath</i>	प्रथीयस् <i>prathīyas</i>	प्रथिष्ठ <i>prathishtha</i>
15. प्रशस्य <i>praśasya</i> , praiseworthy	अ <i>śra</i> or ज्य <i>jya</i>	श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i>	श्रेष्ठ <i>śreshtha</i> ज्येष्ठ <i>jyeshtha</i> †
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>preshta</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishtha</i>
18. बहुल <i>bahula</i> , frequent	बंह <i>bāmh</i>	बंहीयस् <i>bāmhīyas</i>	बंहिष्ठ <i>bāmhishtha</i> †
19. भृश <i>bhṛśa</i> , excessive	भ्रश <i>bhraś</i>	भ्रशीयस् <i>bhyaśīyas</i>	भ्रशिष्ठ <i>bhraśishtha</i>
20. मृदु <i>mṛidu</i> , soft	म्रद् <i>mrād</i>	म्रदीयस् <i>mrādīyas</i>	म्रदिष्ठ <i>mrādishtha</i>
21. युवन् <i>yuvan</i> , young	यव <i>yav</i> or कन् <i>kan</i>	यवीयस् <i>yavīyas</i> कनीयस् <i>kaniyas</i>	यविष्ठ <i>yavishtha</i> कनिष्ठ <i>kanishtha</i> †
22. वाढ <i>vādha</i> , firm	साध <i>sādha</i>	साधीयस् <i>sādhiyas</i>	साधिष्ठ <i>sādhishta</i> †
23. वृद्ध <i>vṛiddha</i> , old	वर्ष <i>varsh</i> or ज्य <i>jya</i>	वर्षीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i>	वर्षिष्ठ <i>varshishtha</i> ज्येष्ठ <i>jyeshtha</i>
24. वृन्दारक <i>vṛindāraka</i> , beautiful	वृन्द <i>vṛind</i>	वृन्दीयस् <i>vṛindīyas</i>	वृन्दिष्ठ <i>vṛindishtha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>stheshta</i>
26. स्थूल <i>sthūla</i> , strong	स्थव <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>stharishtha</i>
27. स्फिर <i>sphira</i> , thick	स्फ <i>spha</i>	स्फेयस् <i>sphēyas</i>	स्फेष्ठ <i>spheshtha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishtha</i>

## CHAPTER V.

## NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, ékā, ékam*, one. (Base एक *eka*.)  
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)  
 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah, tísrah, tríṇi*, three. (Base त्रि *tri*.)  
 4 ४ चत्वारः, चतस्रः, चत्वारि, *chatváraḥ, chátasrah, chatvāri*, four. (Base चतुर् *chatur*.)  
 5 ५ पञ्च *pāñcha*, m. f. n. five. (Base पञ्चन् *pāñchan*.)  
 6 ६ षट् *śat*, m. f. n. six. (Base षप् *shash*.)  
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)  
 8 ८ अष्टौ *ashṭaú*, m. f. n. eight. (Base अष्टन् *ashṭan*.)  
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)  
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)  
 11 ११ एकादश *ékādaśa*, eleven. (Base as in दशन् *daśan*.)  
 12 १२ द्वादश *dvādaśa*.  
 13 १३ त्रयोदश *tráyodaśa*.  
 14 १४ चतुर्दश *cháturdaśa*.  
 15 १५ पञ्चदश *pāñchadaśa*.  
 16 १६ षोडश *śoḍaśa*.  
 17 १७ सप्तदश *saptādaśa*.  
 18 १८ अष्टादश *ashṭādaśa*.  
 19 १९ नवदश *nāradāśa* or  
 जनविंशतिः *janavimśatih*.  
 20 २० विंशतिः *vimśatih*, fem.  
 21 २१ एकविंशतिः *ekavimśatih*.  
 22 २२ द्वाविंशतिः *dvāvimśatih*.  
 23 २३ त्रयोविंशतिः *trayovimśatih*.  
 24 २४ चतुर्विंशतिः *chaturvimśatih*.  
 25 २५ पञ्चविंशतिः *pāñchavimśatih*.  
 26 २६ षड्विंशतिः *śadvimśatih*.  
 27 २७ सप्तविंशतिः *saptavimśatih*.  
 28 २८ अष्टाविंशतिः *ashṭavimśatih*.  
 29 २९ नवविंशतिः *navavimśatih*.  
 30 ३० त्रिंशत् *trimśat*, fem.  
 31 ३१ एकत्रिंशत् *ekatrimśat*.  
 32 ३२ द्वित्रिंशत् *dvātrimśat*.  
 33 ३३ त्रयस्त्रिंशत् *trayastrimśat*.  
 34 ३४ चतुस्त्रिंशत् *chatustrimśat*.  
 35 ३५ पञ्चत्रिंशत् *pāñchatrimśat*.  
 36 ३६ षट्त्रिंशत् *śattrimśat*.  
 37 ३७ सप्तत्रिंशत् *saptatrimśat*.  
 38 ३८ अष्टात्रिंशत् *ashṭātrimśat*.  
 39 ३९ नवत्रिंशत् *navatrimśat*.  
 40 ४० चत्वारिंशत् *chatvārimśat*, fem.  
 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.  
 42 ४२ द्वाचत्वारिंशत् *dvāchatvārimśat* or  
 द्विचत्वारिंशत् *dvichatvārimśat*.  
 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvārimśat* or  
 त्रिचत्वारिंशत् *trichatvārimśat*.  
 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.  
 45 ४५ पञ्चचत्वारिंशत् *pāñchachatvārimśat*.  
 46 ४६ षट्चत्वारिंशत् *śatchatvārimśat*.  
 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.  
 48 ४८ अष्टचत्वारिंशत् *ashṭachatvārimśat* or  
 अष्टचत्वारिंशत् *ashṭachatvārimśat*.  
 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.  
 50 ५० पञ्चाशत् *pāñchāśat*, fem.  
 51 ५१ एकपञ्चाशत् *ekapāñchāśat*.  
 52 ५२ द्वापञ्चाशत् *dvāpāñchāśat* or  
 द्विपञ्चाशत् *dvipāñchāśat*.  
 53 ५३ त्रयःपञ्चाशत् *trayaḥpāñchāśat* or  
 त्रिपञ्चाशत् *tripāñchāśat*.

- 54 ५४ चतुःपंचाशत् *chatuḥpañchāśat*.  
 55 ५५ पंचपंचाशत् *pañchapañchāśat*.  
 56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.  
 57 ५७ सप्तपंचाशत् *saptapañchāśat*.  
 58 ५८ अष्टापंचाशत् *aṣṭapañchāśat* or  
 अष्टपंचाशत् *aṣṭapañchāśat*.  
 59 ५९ नवपंचाशत् *navapañchāśat*.  
 60 ६० षष्टिः *ṣaṣṭiḥ*, fem.  
 61 ६१ एकषष्टिः *ekashaṣṭiḥ*.  
 62 ६२ द्वाषष्टिः *dvāṣṣṭiḥ* or  
 द्विषष्टिः *dvīṣṣṭiḥ*.  
 63 ६३ त्रयःषष्टिः *trayaṣṣṭiḥ* or  
 त्रिषष्टिः *trīṣṣṭiḥ*.  
 64 ६४ चतुष्षष्टिः *chatuṣṣṭiḥ*.  
 65 ६५ पंचषष्टिः *pañchaṣṣṭiḥ*.  
 66 ६६ षट्षष्टिः *ṣaṭṣṣṭiḥ*.  
 67 ६७ सप्तषष्टिः *saptaṣṣṭiḥ*.  
 68 ६८ अष्टाषष्टिः *aṣṭāṣṣṭiḥ* or  
 अष्टषष्टिः *aṣṭaṣṣṭiḥ*.  
 69 ६९ नवषष्टिः *navāṣṣṭiḥ*.  
 70 ७० सप्ततिः *saptatiḥ*, fem.  
 71 ७१ एकसप्ततिः *ekasaptatiḥ*.  
 72 ७२ द्वासप्ततिः *dvāsaptatiḥ* or  
 द्विसप्ततिः *dvīsaptatiḥ*.  
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or  
 त्रिसप्ततिः *trīsaptatiḥ*.  
 74 ७४ चतुःसप्ततिः *chatuḥsaptatiḥ*.  
 75 ७५ पंचसप्ततिः *pañchasaptatiḥ*.  
 76 ७६ षट्सप्ततिः *ṣaṭsaptatiḥ*.

- 77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.  
 78 ७८ अष्टासप्ततिः *aṣṭāśaptatiḥ* or  
 अष्टसप्ततिः *aṣṭasaptatiḥ*.  
 79 ७९ नवसप्ततिः *navasaptatiḥ*.  
 80 ८० अष्टीतिः *aṣṭītiḥ*.  
 81 ८१ एकाष्टीतिः *ekāṣṭītiḥ*.  
 82 ८२ द्वाष्टीतिः *dvyaṣṭītiḥ*.  
 83 ८३ त्र्याष्टीतिः *tryaṣṭītiḥ*.  
 84 ८४ चतुराष्टीतिः *chaturāṣṭītiḥ*.  
 85 ८५ पंचाष्टीतिः *pañchāṣṭītiḥ*.  
 86 ८६ षडाष्टीतिः *ṣaḍāṣṭītiḥ*.  
 87 ८७ सप्ताष्टीतिः *saptāṣṭītiḥ*.  
 88 ८८ अष्टाष्टीतिः *aṣṭāṣṭītiḥ*.  
 89 ८९ नवाष्टीतिः *navāṣṭītiḥ*.  
 90 ९० नवतिः *navatītiḥ*.  
 91 ९१ एकनवतिः *ekānavatītiḥ*.  
 92 ९२ द्वानवतिः *dvānavatītiḥ* or  
 द्विनवतिः *dvīnavatītiḥ*.  
 93 ९३ त्रयोनवतिः *trayānavatītiḥ* or  
 त्रिनवतिः *trīnavatītiḥ* (not न् १).  
 94 ९४ चतुर्नवतिः *chaturnavatītiḥ*.  
 95 ९५ पंचनवतिः *pañchanavatītiḥ*.  
 96 ९६ षष्ठनवतिः *ṣaṣṭnavatītiḥ*.  
 97 ९७ सप्तनवतिः *saptanavatītiḥ*.  
 98 ९८ अष्टानवतिः *aṣṭānavatītiḥ* or  
 अष्टनवतिः *aṣṭanavatītiḥ*.  
 99 ९९ नवानवतिः *navānavatītiḥ* or  
 उनशतं *ūnaśatam*.

- 100 १०० शतं *śatam*, neut. and masc. (Siddh.-Kaum. vol. 11. p. 635.)  
 101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.  
 102 १०२ द्वाधिकं शतं *dvyaadhikam śatam* or द्विशतं *dvīśatam*. (Pāṇ. vi. 3, 49.)  
 103 १०३ त्र्याधिकं शतं *tryaadhikam śatam* or त्रिशतं *trīśatam*.  
 104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuḥśatam*.  
 105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchaśatam*.  
 106 १०६ षडाधिकं शतं *ṣaḍādhikam śatam* or षट्शतं *ṣaṭśatam*.  
 107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.  
 108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭaśatam*. (Pāṇ. vi. 3, 49.)  
 109 १०९ नवानधिकं शतं *navādhikam śatam* or नवशतं *navāśatam*.

- 110 ११० दशधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
- 111 १११ एकादशधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.  
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
- 112 ११२ द्वादशधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
- 113 ११३ त्रयोदशधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
- 114 ११४ चतुर्दशधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
- 115 ११५ पञ्चदशधिकं शतं *pañchadaśādhikam śatam* or पञ्चदशं शतं *pañchadaśam śatam*.
- 116 ११६ षोडशधिकं शतं *śoḍaśādhikam śatam* or षोडशं शतं *śoḍaśam śatam*.
- 117 ११७ सप्तदशधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
- 118 ११८ अष्टादशधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
- 119 ११९ नवदशधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
- 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* \*.
- 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* \*, &c.
- 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* \*.
- 140 १४० चत्वारिंशदधिकं शतं *chatvriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvriṃśam śatam* \*.
- 150 १५० पञ्चाशदधिकं शतं *pañcāśadadhikam śatam* or पञ्चाशं शतं *pañcāśam śatam* \*  
or सार्धशतं *sārdhaśatam*, 100 +  $\frac{1}{2}$  (hundred).
- 160 १६० षष्ठ्यधिकं शतं *ṣaṣṭhyadhikam śatam* or षष्ठिशतं *ṣaṣṭiśatam*.
- 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
- 180 १८० अशीत्यधिकं शतं *aśītyadhikam śatam* or अशीतिशतं *aśītiśatam*.
- 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
- 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
- 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
- 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuḥśatam*.
- 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchaśatam*.
- 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
- 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptāśatam*.
- 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navāśatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahasram*, neut. and masc.†
- 2000 २००० द्वे सहस्रे *dve sahasre*.
- 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
- 10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

\* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachātvarīṃśam sahasram*, &c.

† Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्ष *laksham*, neut. or fem.\*; or नियुतं *niyutam*, neut. and masc.†

One million, प्रयुतं *prayutam*, neut. or masc.\*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महार्बुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut

Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśaṅkha*, or अन्त्या *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्ध *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhiṇi*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhiṇi*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पञ्चोनं शतं *pañchonam śatam* or पञ्चोनशतं *pañchonaśatam*, 100 – 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 – 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्न *ekānna*, i. e. by one not; एकान्नविंशतिः *ekānnavimśatiḥ*, by one not twenty, i. e. 19. (Pāp. VI. 3, 76.)

### Declension of Cardinals.

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	
A. एकं <i>ekam</i>	एकां <i>ekām</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	
I. एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकेः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकेः <i>ekaiḥ</i>	
D. एकस्मै <i>ekasmai</i>	एकस्यै <i>ekasyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>	
Ab. एकस्मात् <i>ekasmāt</i>	एकस्याः <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>	
G. एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषां <i>ekeshān</i>	एकासां <i>ekāsān</i>	एकेषां <i>ekeshān</i>	
L. एकस्मिन् <i>ekasmin</i>	एकस्यां <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>	
V. एक <i>eka</i>	एके <i>eke</i>	एक <i>eka</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>	

\* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6. 3. 24.

‡ A different string of names is given in the Vājasan.-Sanhitā XVII. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.



§ 254. द्वि *dvi*, two, base. द्व *dva*, like कान्त *kānta* (§ 238).

MASC.	DUAL.	NEUT.
N. A. V. द्वौ <i>dvau</i>	द्वे <i>dvé</i>	द्वे <i>dvé</i>
I. D. Ab. द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>
G. L. द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V. त्रयः <i>trayaḥ</i>	तिस्रः <i>tisrāḥ</i> (Pāṇ. vi. 1, 166)	त्रीणि <i>trīṇi</i>
A. त्रीन् <i>trīn</i>	तिस्रः <i>tisrāḥ</i> *	त्रीणि <i>trīṇi</i>
I. त्रिभिः <i>tribhīḥ</i>	तिसृभिः <i>tisrībhiḥ</i>	त्रिभिः <i>tribhīḥ</i>
D. Ab. त्रिभ्यः <i>tribhyāḥ</i>	तिसृभ्यः <i>tisrībhyāḥ</i>	त्रिभ्यः <i>tribhyāḥ</i>
G. त्रयाणां <i>trayaṇām</i> (Ved. <i>trīṇām</i> )	तिसृणां <i>tisrīṇām</i> †	त्रयाणां <i>trayaṇām</i>
L. त्रिषु <i>trishu</i>	तिसृषु <i>tisrīshu</i>	त्रिषु <i>trishu</i>

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatsri*.

N. V. चत्वारः <i>chatvāraḥ</i> (Pāṇ. vii. 1, 98)	चतस्रः <i>chātsraḥ</i>	चत्वारि <i>chatvāri</i>
A. चतुरः <i>chatūraḥ</i> (Pāṇ. vi. 1, 167)	चतस्रः <i>chātsraḥ</i> *	चत्वारि <i>chatvāri</i>
I. चतुर्भिः <i>chatūrbhiḥ</i>	चतसृभिः <i>chatsrībhiḥ</i>	चतुर्भिः <i>chatūrbhiḥ</i>
D. Ab. चतुर्भ्यः <i>chatūrbhyāḥ</i>	चतसृभ्यः <i>chatsrībhyāḥ</i>	चतुर्भ्यः <i>chatūrbhyāḥ</i>
G. चतुर्णां <i>chaturṇām</i>	चतसृणां <i>chatsrīṇām</i> †	चतुर्णां <i>chaturṇām</i>
L. चतुर्षु <i>chatūrshu</i>	चतसृषु <i>chatsrīshu</i>	चतुर्षु <i>chatūrshu</i>

§ 257. पञ्चन *pañchan*, five. षष् *shash*, six. अष्टन् *ashtan*, eight.

N. A. V. पञ्च <i>pañcha</i>	षट् <i>śaṭ</i>	अष्टौ <i>aṣṭau</i> or अष्ट <i>aṣṭā</i>
I. पञ्चभिः <i>pañchābhiḥ</i> ‡	षड्भिः <i>śaṭbhiḥ</i>	अष्टाभिः <i>aṣṭābhiḥ</i> or अष्टभिः <i>aṣṭābhiḥ</i> §
D. Ab. पञ्चभ्यः <i>pañchābhyāḥ</i>	षड्भ्यः <i>śaṭbhyāḥ</i>	अष्टाभ्यः <i>aṣṭābhyāḥ</i> or अष्टभ्यः <i>aṣṭābhyāḥ</i>
G. पञ्चानां <i>pañchānām</i> ¶	षड्णां <i>śaṭṇām</i> ¶	अष्टानां <i>aṣṭānām</i> ¶
L. पञ्चसु <i>pañchāsu</i>	षट्सु <i>śaṭsu</i>	अष्टासु <i>aṣṭāsu</i> or अष्टसु <i>aṣṭāsu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन *pañchan*. विंशतिः *viṃśatiḥ* is declined like a feminine in इ *i*; those in न् *t* like feminines in न् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

\* Not तिसृः *tisrīḥ*, nor चतसृः *chatsrīḥ*. (Accent, Pāṇ. vi. 1, 167, vārt.; vii. 2, 99, vārt.)

† Not तिसृणां *tisrīṇām*, nor चतसृणां *chatsrīṇām* (Pāṇ. vi. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. vi. 1, 180; 181.

§ Pāṇ. vi. 1, 172.

¶ Pāṇ. vii. 1, 55.

some people say. द्वि dvi is always used as a dual, all the rest from 3 to 19 as plurals. Ex. द्विभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatṛūṇām*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatṛavaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धेः *triṃśatā vṛṣṭhāḥ*, by thirty elders; शतं दासीनां *śatam dāsīnām* or शतं दास्यः *śatam dāsyah*, a hundred slaves; सहस्रं पितरः *sahasram pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्भिर्घैः *pañcāśadbhir hayaiḥ*, with fifty horses.

§ 259.

### Ordinals.

- |   |                   |
|---|-------------------|
| प्रथमः, °मा, °मं, <i>prathamāḥ, d, am,</i>                    | } the first.      |
| अग्रिमः, °मा, °मं, <i>agrimāḥ, d, am,</i>                     |                   |
| आदिमः, °मा, °मं, <i>ādimāḥ, d, am,</i>                        |                   |
| द्वितीयः, °या, °यं, <i>dvitīyah, d, am,</i>                   | the second.       |
| तृतीयः, °या, °यं, <i>tritīyah, d, am,</i>                     | the third.        |
| चतुर्थः, °वी, °वं, <i>chaturthāḥ, ī, am,</i>                  | } the fourth.     |
| तुरीयः, °या, °यं, <i>turīyah, d, am,</i>                      |                   |
| तुर्यः, °यो, °यै, <i>tūryah, d, am,</i>                       |                   |
| पञ्चमः, °मी, °मं, <i>pañcamāḥ, ī, am,</i>                     | the fifth.        |
| षष्ठः, °ष्टी, °ष्टं, <i>ṣaṣṭhāḥ, ī, am,</i>                   | the sixth.        |
| सप्तमः, °मी, °मं, <i>saptamāḥ, ī, am,</i>                     | the seventh.      |
| अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ī, am,</i>                      | the eighth.       |
| नवमः, °मी, °मं, <i>navamāḥ, ī, am,</i>                        | the ninth.        |
| दशमः, °मी, °मं, <i>daśamāḥ, ī, am,</i>                        | the tenth.        |
| एकादशः, °शी, °शं, <i>ekādaśāḥ, ī, am,</i>                     | the eleventh.     |
| नवदशः, °शी, °शं, <i>navadaśāḥ, ī, am,</i>                     | } the nineteenth. |
| अनविंशः, °शी, °शं, <i>ānaviṃśāḥ, ī, am,</i>                   |                   |
| अनविंशतिप्रथमः, °मी, °मं, <i>ānaviṃśatitāmāḥ, ī, am,</i>      |                   |
| विंशः, °शी, °शं, <i>viṃśāḥ, ī, am</i> (Pāṇ. v. 2, 56),        | } the twentieth.  |
| विंशतिप्रथमः, °मी, °मं, <i>viṃśatitāmāḥ, ī, am,</i>           |                   |
| त्रिंशः, °शी, °शं, <i>triṃśāḥ, ī, am,</i>                     | } the thirtieth.  |
| त्रिंशत्प्रथमः, °मी, °मं, <i>triṃśattāmāḥ, ī, am,</i>         |                   |
| चत्वारिंशः, °शी, °शं, <i>chatvāriṃśāḥ, ī, am,</i>             | } the fortieth.   |
| चत्वारिंशत्प्रथमः, °मी, °मं, <i>chatvāriṃśattāmāḥ, ī, am,</i> |                   |
| पञ्चाशः, °शी, °शं, <i>pañcāśāḥ, ī, am,</i>                    | } the fiftieth.   |
| पञ्चाशत्प्रथमः, °मी, °मं, <i>pañcāśattāmāḥ, ī, am,</i>        |                   |

षष्ठितमः *shashṭitamāh*, the sixtieth \*.

एकषष्ठितमः *ekashashṭitamāh*,  
एकषष्ठः *ekashashṭāh*, } the sixty-first.

सप्ततितमः *saptatitamāh*, the seventieth.

एकसप्ततितमः *ekasaptatitamāh*,  
एकसप्ततः *ekasaptatāh*, } the seventy-first.

अशीतितमः *aśītitamāh*, the eightieth.

एकाशीतितमः *ekāśītitamāh*,  
एकाशीतः *ekāśītāh*, } the eighty-first.

नवतितमः, °मी, °मं, *navatitamāh*, *ī, am*, the ninetieth.

एकनवतितमः *ekanavatitamāh*,  
एकनवतः *ekanaavatāh*, } the ninety-first.

शततमः, °मी, °मं, *śatatamāh*, *ī, am*, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekāśatatamāh*, the hundred and first.

सहस्रतमः *sahasratamāh*, the thousandth.

§ 260.

*Numerical Adverbs and other Derivatives.*

सकृत् *sakṛit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chatuḥ*, four times.

पञ्चकृत् *pañchakṛitvah*, five times.

षट्कृत् *ṣaṭkṛitvah*, six times, &c.

एकधा *ekadhā*, in one way.

द्विधा *dvidhā* or द्वेधा *dveddhā*, in two ways.

त्रिधा *tridhā* or त्रेधा *tredhā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पञ्चधा *pañchadhā*, in five ways.

षोढा *ṣoḍhā*, in six ways, &c. (or षड्धा ?)

एकशः *ekaśah*, one-fold.

द्विशः *dviśah*, two-fold.

त्रिशः *triśah*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

तयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatuṣṭayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

\* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamaḥ* only (Pāṇ. v. 2, 57).

## CHAPTER VI.

## PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

*Personal Pronouns.*

Base (in composition) मद् *mad* and  
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and  
युष्मद् *yushmad*.

## SINGULAR.

N. अहं <i>ahám</i> , I	त्वं <i>tvám</i> , thou
A. मां <i>mám</i> , मा <i>má</i> , me	त्वां <i>tvám</i> , त्वा <i>tvá</i> , thee
I. मया <i>máyá</i> , by me	त्वया <i>tváyá</i> , by thee
D. मङ्घं <i>máhyam</i> , मे <i>me</i> , to me	तुभ्यं <i>túbhyam</i> , ते <i>te</i> , to thee
Ab. मात् <i>mát</i> , from me	त्वात् <i>tvát</i> , from thee
G. मम <i>máma</i> , मे <i>me</i> , of me	तव <i>tvá</i> , ते <i>te</i> , of thee
L. मयि <i>máyi</i> , in me	त्वयि <i>tváyi</i> , in thee

## DUAL.

N. आवां <i>ávám</i> , we two	युवां <i>yuvám</i> , you two
A. आवां <i>ávám</i> , नौ <i>nau</i> , us two	युवां <i>yuvám</i> , वां <i>vám</i> , you two
I. आवाभ्यां <i>ávábhyám</i> , by us two	युवाभ्यां <i>yuvábhyám</i> , by you two
D. आवाभ्यां <i>ávábhyám</i> , नौ <i>nau</i> , to us two	युवाभ्यां <i>yuvábhyám</i> , वां <i>vám</i> , to you two
Ab. आवाभ्यां <i>ávábhyám</i> , from us two	युवाभ्यां <i>yuvábhyám</i> , from you two
G. आवयोः <i>áváyoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuváyoh</i> , वां <i>vám</i> , of you two
L. आवयोः <i>áváyoh</i> , in us two	युवयोः <i>yuváyoh</i> , in you two

## PLURAL.

N. वयं <i>vayám</i> , we	यूयं <i>yúyám</i> , you
A. अस्मान् <i>asmán</i> , नः <i>nah</i> , us	युष्मान् <i>yushmán</i> , वः <i>vah</i> , you
I. अस्माभिः <i>asmábbhiḥ</i> , by us	युष्माभिः <i>yushmábbhiḥ</i> , by you
D. अस्मभ्यं <i>asmábbhyam</i> , नः <i>nah</i> , to us	युष्मभ्यं <i>yushmábbhyam</i> , वः <i>vah</i> , to you
Ab. अस्मात् <i>asmát</i> , from us	युष्मात् <i>yushmát</i> , from you
G. अस्माकं <i>asmákam</i> , नः <i>nah</i> , of us	युष्माकं <i>yushmákam</i> , वः <i>vah</i> , of you
L. अस्मासु <i>asmásu</i> , in us	युष्मासु <i>yushmásu</i> , in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vám*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *va*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāp. VI. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. तः <i>sāḥ</i>	सा <i>sā</i>	तत् <i>tāt</i>	ते <i>té</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
A. तं <i>tām</i>	तां <i>tām</i>	तत् <i>tāt</i>	तान् <i>tān</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
I. तेन <i>téna</i>	तया <i>táyā</i>	तेन <i>téna</i>	तेः <i>taḥ</i>	ताभिः <i>tābhiḥ</i>	तैः <i>taḥ</i>
D. तस्मै <i>tāsmāi</i>	तस्यै <i>tāsyai</i>	तस्मै <i>tāsmāi</i>	तेभ्यः <i>tēbhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tēbhyaḥ</i>
Ab. तस्मात् <i>tāsmāt</i>	तस्याः <i>tāsyāḥ</i>	तस्मात् <i>tāsmāt</i>	तेभ्यः <i>tēbhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tēbhyaḥ</i>
G. तस्य <i>tāsyā</i>	तस्याः <i>tāsyāḥ</i>	तस्य <i>tāsyā</i>	तेषां <i>tēśhām</i>	तासां <i>tāsām</i>	तेषां <i>tēśhām</i>
L. तस्मिन् <i>tāsmīn</i>	तस्यां <i>tāsyām</i>	तस्मिन् <i>tāsmīn</i>	तेषु <i>tēshu</i>	तासु <i>tāsu</i>	तेषु <i>tēshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tau</i>		ते <i>té</i>
I. D. Ab. ताभ्यां <i>tābhyām</i>		ताभ्यां <i>tābhyām</i>
G. L. तयोः <i>tāyoh</i>		तयोः <i>tāyoh</i>

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः <i>syāḥ</i>	स्या <i>syā</i>	स्यत् <i>tyāt</i>	स्ये <i>tyé</i>	स्याः <i>tyāḥ</i>	स्यानि <i>tyāni</i>
A. स्यं <i>tyām</i>	स्यां <i>tyām</i>	स्यत् <i>tyāt</i>	स्यान् <i>tyān</i>	स्याः <i>tyāḥ</i>	स्यानि <i>tyāni</i>
I. स्येन <i>tyéna</i>	स्यया <i>tyáyā</i>	स्येन <i>tyéna</i>	स्यैः <i>tyaḥ</i>	स्याभिः <i>tyābhiḥ</i>	स्यैः <i>tyaḥ</i>
D. तस्मै <i>tyāsmāi</i>	तस्यै <i>tyāsyai</i>	तस्मै <i>tyāsmāi</i>	स्येभ्यः <i>tyēbhyaḥ</i>	स्याभ्यः <i>tyābhyaḥ</i>	स्येभ्यः <i>tyēbhyaḥ</i>
Ab. तस्मात् <i>tyāsmāt</i>	तस्याः <i>tyāsyāḥ</i>	तस्मात् <i>tyāsmāt</i>	स्येभ्यः <i>tyēbhyaḥ</i>	स्याभ्यः <i>tyābhyaḥ</i>	स्येभ्यः <i>tyēbhyaḥ</i>
G. तस्य <i>tyāsyā</i>	तस्याः <i>tyāsyāḥ</i>	तस्य <i>tyāsyā</i>	स्येषां <i>tyēśhām</i>	स्यासां <i>tyāsām</i>	स्येषां <i>tyēśhām</i>
L. तस्मिन् <i>tyāsmīn</i>	तस्यां <i>tyāsyām</i>	तस्मिन् <i>tyāsmīn</i>	स्येषु <i>tyēshu</i>	स्यासु <i>tyāsu</i>	स्येषु <i>tyēshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. सौ <i>tyau</i>		स्ये <i>tyé</i>
I. D. Ab. ताभ्यां <i>tyābhyām</i>		ताभ्यां <i>tyābhyām</i>
G. L. तयोः <i>tyāyoh</i>		तयोः <i>tyāyoh</i>

#### Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *tya*.

मदीयः, °या, °यं, *maā'iyah*, *yā*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadīyah*, *yā*, *yam*, thine.

तदीयः, °या, °यं, *tadīyah*, *yā*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadīyah*, *yā*, *yam*, our.

युष्मदीयः, °या, °यं, *yushmadīyah*, *yā*, *yam*, your.

तदीयः, °या, °यं, *tadīyah*, *yā*, *yam*, their.

Other derivative possessive pronouns are मानकः \* *māmākaḥ*, mine; त्वक् *tvākaḥ*, thine; आत्मकः *ātmākaḥ*, our; यौष्मकः *yaushmākaḥ*, your. Likewise

मामकीनः *māmākinah*, mine ; तावकीनः *tāvākinah*, thine ; आस्माकीनः *āsmākinah*, our ; यौष्माकीयः *yaushmākinah*, your.

### Reflexive Pronouns.

§ 265. स्वयं *svayām*, self, is indeclinable. स्वयं वृत्तवान् *svayam vṛitavān*, I chose it myself, thou chocest it thyself, he chose it himself ; स्वयं वृत्तवती *svayam vṛitavutī*, she chose it herself ; स्वयं वृत्तवन्तः *svayam vṛitavantah*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātman*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मनो नाम्ना पश्य *ātmanam ātmānā paśya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *ātmano doṣham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशमागम्य मृताः *ātmano deśam āgamya mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *svāḥ, svā, svām*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛiṣṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

### Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एषः <i>eshāḥ</i>	एषा <i>eshā</i>	एतत् <i>etāt</i>	एते <i>etē</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A. एतं <i>etīm</i>	एतां <i>etām</i>	एतत् <i>etāt</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etēna</i>	एतया <i>etāyā</i>	एतेन <i>etēna</i>	एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>
D. एतस्मै <i>etāsmāi</i>	एतस्यै <i>etāsyai</i>	एतस्मै <i>etāsmāi</i>	एतेभ्यः <i>etēbhyah</i>	एताभ्यः <i>etābhyah</i>	एतेभ्यः <i>etēbhyah</i>
Ab. एतस्मात् <i>etāsmāt</i>	एतस्याः <i>etāsyāḥ</i>	एतस्मात् <i>etāsmāt</i>	एतेभ्यः <i>etēbhyah</i>	एताभ्यः <i>etābhyah</i>	एतेभ्यः <i>etēbhyah</i>
G. एतस्य <i>etāsya</i>	एतस्याः <i>etāsyāḥ</i>	एतस्य <i>etāsya</i>	एतेषां <i>etēśām</i>	एतासां <i>etāśām</i>	एतेषां <i>etēśām</i>
L. एतस्मिन् <i>etāsmīn</i>	एतस्यां <i>etāsyām</i>	एतस्मिन् <i>etāsmīn</i>	एतेषु <i>etēśu</i>	एतासु <i>etāsu</i>	एतेषु <i>etēśu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. एतौ <i>etaū</i>	एते <i>etē</i>	एते <i>etē</i>
I. D. Ab. एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>
G. L. एतयोः <i>etāyoh</i>	एतयोः <i>etāyoh</i>	एतयोः <i>etāyoh</i>

§ 269. Base (in composition) इद् *idum*, this (indefinitely). (Accent, Pāṇ. VI. 1, 171.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. अयं <i>ayām</i>	इयं <i>iyām</i>	इद् <i>idām</i>	इमे <i>imē</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A. इमं <i>imām</i>	इमां <i>imām</i>	इद् <i>idām</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. अनेन <i>anēna</i>	अनया <i>anāyā</i>	अनेन <i>anēna</i>	एभिः <i>ebhiḥ</i>	आभिः <i>ābhiḥ</i>	एभिः <i>ebhiḥ</i>
D. अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>	एभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyāḥ</i>	एभ्यः <i>ebhyāḥ</i>
Ab. अस्मात् <i>asmāt</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmāt</i>	एभ्यः <i>ebhyāḥ</i>	आभ्यः <i>ābhyāḥ</i>	एभ्यः <i>ebhyāḥ</i>
G. अस्य <i>asyā</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asyā</i>	एषां <i>eshām</i>	आसां <i>āsām</i>	एषां <i>eshām</i>
L. अस्मिन् <i>asmīn</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmīn</i>	एषु <i>eshū</i>	आसु <i>āsu</i>	एषु <i>eshū</i>

	MASC.	DUAL. FEM.	NEUT.
N.A.V.	इमौ <i>imai</i>	इमे <i>imé</i>	इमे <i>imé</i>
I.D.Ab.	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G.L.	अनयोः <i>anāyoḥ</i>	अनयोः <i>anāyoḥ</i>	अनयोः <i>anāyoḥ</i>

§ 270. एतद् *etád* and इदं *idám*, when repeated in a second sentence with reference to a preceding एतद् *etád* and इदं *idám*, vary in the following cases, by substituting एन *ena*, which has no accent.

	SINGULAR. MASC.	SINGULAR. FEM.	SINGULAR. NEUT.	PLURAL. MASC.	PLURAL. FEM.	PLURAL. NEUT.
A.	एनं <i>enam</i>	एनां <i>enām</i>	एनत् <i>enat</i>	एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I.	एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>			

	MASC.	DUAL. FEM.	NEUT.
A.	एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G.L.	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>

Ex. अनेन व्याकरणधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं *anayoḥ pavitram kulam, enayoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

	SINGULAR. MASC.	SINGULAR. FEM.	SINGULAR. NEUT.
N.	असौ <i>asaú</i>	असौ <i>asaú</i>	अदः <i>adāḥ</i>
A.	अमुं <i>amúm</i>	अमुं <i>amúm</i>	अदः <i>adāḥ</i>
I.	अमुना <i>amúnā</i>	अमुया <i>amuyā</i> (Rv. i. 29, 5)	अमुना <i>amúnā</i>
D.	अमुमै <i>amúshmai</i>	अमुमै <i>amúshyai</i>	अमुमै <i>amúshmai</i>
Ab.	अमुष्मात् <i>amúshmat</i>	अमुष्याः <i>amúshyāḥ</i>	अमुष्मात् <i>amúshmat</i>
G.	अमुष्य <i>amúshya</i>	अमुष्याः <i>amúshyāḥ</i>	अमुष्य <i>amúshya</i>
L.	अमुश्मिन् <i>amúshmin</i>	अमुष्यां <i>amúshyām</i>	अमुश्मिन् <i>amúshmin</i>
	PLURAL. MASC.	PLURAL. FEM.	PLURAL. NEUT.
N.	अमी <i>amí</i>	अमूः <i>amúḥ</i>	अमूनि <i>amúni</i>
A.	अमून् <i>amún</i>	अमूः <i>amúḥ</i>	अमूनि <i>amúni</i>
I.	अमीभिः <i>amúbhiḥ</i>	अमूभिः <i>amúbhiḥ</i>	अमीभिः <i>amúbhiḥ</i>
D.Ab.	अमीभ्यः <i>amúbhyaḥ</i>	अमूभ्यः <i>amúbhyaḥ</i>	अमीभ्यः <i>amúbhyaḥ</i>
G.	अमीषां <i>amúshām</i>	अमूषां <i>amúshām</i>	अमीषां <i>amúshām</i>
L.	अमीषु <i>amúshu</i>	अमूषु <i>amúshu</i>	अमीषु <i>amúshu</i>

	DUAL. MASC. FEM. NEUT.	
N.A.V.	अमू <i>amú</i>	I.D.Ab. अमूभ्यां <i>amúbhyām</i>
		G.L. अमूयोः <i>amúyoḥ</i>

*Relative Pronoun.*§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yá</i>	यत् <i>yát</i>	ये <i>yé</i>	याः <i>yáh</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yám</i>	यत् <i>yát</i>	यान् <i>yán</i>	याः <i>yáh</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	यया <i>yáyá</i>	येन <i>yéna</i>	यैः <i>yaih</i>	याभिः <i>yábhih</i>	यैः <i>yaih</i>
D. यस्यै <i>yásmai</i>	यस्यै <i>yásyai</i>	यस्यै <i>yásmai</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
Ab. यस्मात् <i>yásmāt</i>	यस्याः <i>yásyāḥ</i>	यस्मात् <i>yásmāt</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyāḥ</i>	यस्य <i>yásya</i>	येषां <i>yéshām</i>	यासां <i>yásām</i>	येषां <i>yéshām</i>
L. यस्मिन् <i>yásmín</i>	यस्यां <i>yásyām</i>	यस्मिन् <i>yásmín</i>	येषु <i>yéshu</i>	यासु <i>yásu</i>	येषु <i>yéshu</i>

## DUAL.

MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>yé</i>	ये <i>yé</i>
I. D. Ab. याभ्यां <i>yábhyām</i>	याभ्यां <i>yábhyām</i>	याभ्यां <i>yábhyām</i>
G. L. ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>

*Interrogative Pronouns.*§ 273. Base (in composition) किं *kím*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का <i>ká</i>	किं <i>kím</i>	के <i>ké</i>	काः <i>káh</i>	कानि <i>káni</i>
A. कं <i>kám</i>	कां <i>kám</i>	किं <i>kím</i>	कान् <i>kán</i>	काः <i>káh</i>	कानि <i>káni</i>
I. केन <i>kéna</i>	कया <i>káyá</i>	केन <i>kéna</i>	कैः <i>kaiḥ</i>	काभिः <i>kábhiḥ</i>	कैः <i>kaiḥ</i>
D. कस्मै <i>kásmāi</i>	कस्यै <i>kásyai</i>	कस्मै <i>kásmāi</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
Ab. कस्मात् <i>kásmāt</i>	कस्याः <i>kásyāḥ</i>	कस्मात् <i>kásmāt</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
G. कस्य <i>kásya</i>	कस्याः <i>kásyāḥ</i>	कस्य <i>kásya</i>	केषां <i>késhām</i>	कासां <i>kásām</i>	केषां <i>késhām</i>
L. कस्मिन् <i>kásmín</i>	कस्यां <i>kásyām</i>	कस्मिन् <i>kásmín</i>	केषु <i>késhu</i>	कासु <i>kásu</i>	केषु <i>késhu</i>

## DUAL.

MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ké</i>	के <i>ké</i>
I. D. Ab. काभ्यां <i>kábhyām</i>	काभ्यां <i>kábhyām</i>	काभ्यां <i>kábhyām</i>
G. L. कयोः <i>káyoh</i>	कयोः <i>káyoh</i>	कयोः <i>káyoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pān. v. 3, 71). त्वया *tvayá*, By thee! instead of तया *tvayá*. युवयोः *yuvakayoh*, Of you two! अस्माभिः *asmakábhiḥ*, With us! अयकं *ayakam*, असको *asakau*, &c. (See Siddh.-Kaum. vol. 1. p. 706)



*Compound Pronouns.*

§ 275. By adding दृश् *dṛś*, दृश *dṛśa*, or दृक्ष *dṛiksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādṛś*, तादृश *tādṛśa*, तादृक्ष *tādṛiksha*, such like.

एतादृश् *etādṛś*, एतादृश *etādṛśa*, एतादृक्ष *etādṛiksha*, this like.

यादृश् *yādṛś*, यादृश *yādṛśa*, यादृक्ष *yādṛiksha*, what like.

ईदृश् *īdṛś*, ईदृश *īdṛśa*, ईदृक्ष *īdṛiksha*, this like.

कीदृश् *kidṛś*, कीदृश *kidṛśa*, कीदृक्ष *kīdṛiksha*, What like?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādṛik*, m. n.; तादृशी *tādṛśī*, f.; or तादृशः, °शी, °श्, *tādṛśah, ī, am*. Similarly formed are मादृश *mādṛśa*, त्वदृश *tvādṛśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>tāvat</i> , so much,	} declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,	
यावत् <i>yāvat</i> , as much,	
इयत् <i>īyat</i> , so much,	} इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> .
कियत् <i>kīyat</i> , How much ?	

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kiñchit*, some one; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kiñchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed: कदा *kadā*, कदाचित् *kadāchit*, कदाचन *kadāchana*, once; क्व *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yah kah*, whosoever; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कथं *yah kaścha*, or यः कश्चन *yah kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद् यद्, *yo yah, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yattad*, whatsoever.

*Pronominal Adjectives.*

§ 278. Under the name of *Sarvanāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अधर *adhara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पू. *antarā pūh*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूतः स्वाः *prabhūtāḥ svāḥ*, great treasures (Kāś. I. 1, 3, 5); ग्रामयोर्ंतरे वसति *grāmāyoraṅtare vasati*, he lives between the two villages.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. सर्वे <i>sārvaḥ</i> *	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
A. सर्वं <i>sārvam</i>	सर्वौ <i>sārvau</i>	सर्वान् <i>sārvān</i>
I. सर्वेण <i>sārveṇa</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वैः <i>sārvaiḥ</i>
D. सर्वस्मै <i>sārvasmai</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvēbhyāḥ</i>
Ab. सर्वस्मात् <i>sārvasmāt</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvēbhyāḥ</i>
G. सर्वस्य <i>sārvasya</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषां <i>sārvēśām</i>
L. सर्वस्मिन् <i>sārvasmin</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषु <i>sārvēṣu</i>
I. सर्वे <i>sārva</i>	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
SINGULAR.	FEMININE.	
	DUAL.	PLURAL.
N. सर्वौ <i>sārvā</i>	सर्वे <i>sārve</i>	सर्वीः <i>sārvīḥ</i>
A. सर्वौ <i>sārvām</i>	सर्वे <i>sārve</i>	सर्वीः <i>sārvīḥ</i>

I. सर्वया <i>sárvayā</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभिः <i>sárvābhiḥ</i>
D. सर्वस्यै <i>sárvasyai</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyaḥ</i>
Ab. सर्वस्याः <i>sárvasyāḥ</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyaḥ</i>
G. सर्वस्याः <i>sárvasyāḥ</i>	सर्वयोः <i>sárvayoḥ</i>	सर्वासां <i>sárvāsām</i>
L. सर्वस्यां <i>sárvasyām</i>	सर्वयोः <i>sárvayoḥ</i>	सर्वसु <i>sárvāsu</i>

## NEUTER.

## SINGULAR.

## DUAL.

## PLURAL.

N. A. V. सर्वै *sárvam*सर्वे *sárve*सर्वाणि *sárvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take *त्* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyaḥ*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoḥ* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yī*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

## MASCULINE.

## SINGULAR.

## PLURAL.

N. उभयः *ubhayaḥ*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayasmāi*, &c.उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इः or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṇ* or इः.

## SINGULAR.

## DUAL.

## PLURAL.

N. पूर्वे *pūrvaḥ*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वैः *pūrvaiḥ*A. पूर्वे *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेषु *pūrveṣu*पूर्वाभ्यां *pūrvābhyām*पूर्वैः *pūrvaiḥ*D. पूर्वस्मै *pūrvasmāi*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyaḥ*Ab. पूर्वस्मात् *pūrvasmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyaḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoḥ*पूर्वेषां *pūrvēśām*L. पूर्वस्मिन् *pūrvasmin* or पूर्वे *pūrve*पूर्वयोः *pūrvayoḥ*पूर्वेषु *pūrvēṣu*

§ 283. The following words may likewise take अः *aḥ* or इः *i* in the Nom. Plur. masc. (Pāṇ. 1. 1, 33.)

प्रथमः *prathamāḥ*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamāḥ*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayaḥ*, two-fold, fem. द्वितयी *dvitayī*, and similar words in त्रय *taya*; त्रितयः *tritayaḥ*, three-fold; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयो *dvayā*, and similar words in यद्वा ; त्रयः *trayaḥ*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyaḥ</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयैः <i>dvitīyair</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmāi</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
Ab. द्वितीयात् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmāt</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanvīhans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayaḥ*, to him to whom both are dear (Pāṇ. 1. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier ; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. 1. 1, 30). Likewise in Dvandvas ; पूर्वोपरान्तां *pūrvāparāntām*, of former and later persons (Pāṇ. 1. 1, 31), though in the Nom. Plur. these Dvandvas may take इः ; पूर्वोपरे *pūrvāpare* or पूर्वोपराः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. 1. 1, 28).

#### Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc.	चिरं <i>chiram</i> , a long time.
Instr.	चिरेण <i>chireṇa</i> , in a long time.
Dat.	चिराय <i>chirāya</i> , for a long time.
Abl.	चिरात् <i>chirāt</i> , long ago.
Gen.	चिरस्य <i>chirasya</i> , a long time.
Loc.	चिरे <i>chire</i> , long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्र *tra*, with a locative meaning.
3. दा *dā*, with a temporal meaning ; also raised to दानौ *dānām*.
4. तात् *tāt*, with a locative meaning.

5. या *ihā*, with a meaning of modality; likewise च *tham* and च *tha*.

6. सात् *sāt*, expressive of effect.

7. आ *ā* and आहि *āhi*, local.

8. हि *rhi*, terminal and causal.

9. तर् *tar*, local.

10. ह *ha*, local

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.)  
अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me.  
अस्मात् *asmattah*, from us. भवत्तः *bhavattah*, from your Honour. पूर्वतः *purvatah*,  
before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*,  
before, like अग्र *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides.  
परितः *paritah*, all round. ग्रामतः *gramatah*, from the village. अज्ञानतः *ajñānatah*,  
from ignorance.

2. त्र *tra*, locative; originally दा *trā*, as in पुरुषदा *purushatrā*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*,  
there, in the next world. एकत्र *ekatra*, at one place, together. सत्र *satrā*, with,  
and सत्तं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā* then, and तदानि *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*,  
another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time.  
सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānīm*, now.

4. तात् *tāt*, local.

प्रास्तात् *prāktāt*, in front.

Frequently after a base in स *s*:

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards.  
अधस्तात् *adhistāt*, below. उपरिहात् *uparishāt*, above.

5. या *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in  
both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two  
ways. इतरथा *itarathā*, in the other way. वृथा *vrithā*, vainly (?). Or च *tham*, in  
कथं *katham*, How? इत्थं *ittham*, thus. Or च *tha*, in अथ *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*,  
reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ *ā* and आहि *āhi*, local.

दक्षिणाहि *dakṣiṇāhi*, in the South, or दक्षिणा *dakṣiṇā*. उत्तराहि *uttarāhi*, in the North,  
or उत्तरा *uttarā*. अंतरा *antarā* (or ऐ-*ram*, or ऐ-*re*, or ऐषा-*reṣa*), between. पुरा *purā*,  
in the East, in front, formerly, (or पुट *puraḥ* and पुरस्तात् *purastāt*, before.)  
पश्चा *paścā*, behind, (or पश्चात् *paścāt*.)

Adverbs such as मृषा *mudhā*, in vain, मृषा *mṛishā*, falsely, are instrumental cases of  
obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.  
तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *pratar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

## CHAPTER VII.

### CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i.e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another)  
Ex. ददाति *dadāti*, he gives.
2. The *Ātmanepada*, i.e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i.e. a verb the action of which refers to the agent.)  
Ex. आदत्ते *ādatte*, he takes.

Note—The distinction between the *Parasmaipada* and *Ātmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Ātmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive; e.g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्राममति *grāmam atati*, he goes to or approaches the village. Those which are used in the *Ātmanepada* only, were originally verbs expressive of states rather than of actions; e.g. रधते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhātupāṭha as *n-it* or *anuddtta-it* (Pāp. 1. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative, are always conjugated in the *Ātmanepada*. हसति *hasati*, he laughs, is always *Parasmaipadin*, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the *Ātmanepada*; e.g. व्यतिहसन्ति *vyatīhasanti*, they laugh at each other (Pāp. 1. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the *Ātmanepada*; and verbs like द्रायते *drāyate*, he protects, are *Ātmanepadin* (i.e. used in the *Ātmanepada*), though they govern an accusative; e.g. द्रायस्व मां *drāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the *Parasmaipada* and *Ātmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇ. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी नः, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati*\*, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *aridhat*, Par., or अवर्धिष्ट *arardhishṭa*, Âtm. he grew. (Pāṇ. I. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pāṇ. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pāṇ. I. 3, 62). Denominatives ending in आय *āya* have both forms (Pāṇ. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

### I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
1. The Present (Lat)	भवामि <i>bhávāmi</i>	भवे <i>bhāve</i>
2. The Imperfect (Lat)	अभवम् <i>ābhavam</i>	अभवे <i>ābhare</i>
3. The Optative (Lit)	भवेयम् <i>bhāveyam</i>	भवेय <i>bhāveya</i>
4. The Imperative (Lot)	भवानि <i>bhāvāni</i>	भवे <i>bhāvai</i>

### II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPADA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhūva</i>	बभूवे <i>babhūvé</i>
6. The Periphrastic Perfect (Lit)	चोरया बभूव <i>chorayām babhūva</i>	चोरया बभूवे <i>chorayām chak</i>
7. The First Aorist (Lit)	अबोधिम <i>ābodhisham</i>	अभविमि <i>ābhavishi</i>
8. The Second Aorist (Lit)	अभूवम् <i>ābhūvam</i>	अभिवे <i>ābhivē</i>
9. The Future (Lit)	भविष्यामि <i>bhavishyāmi</i>	भविष्ये <i>bhavishyē</i>

\* Cf. Siddhānta-Kaumudi, ed. Tārānātha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

- |                                   |                             |                            |
|-----------------------------------|-----------------------------|----------------------------|
| 10. The Conditional (Lṛiñ)        | अभविष्यं <i>ābhaviṣyam</i>  | अभविष्ये <i>ābhaviṣhye</i> |
| 11. The Periphrastic Future (Lut) | भवितास्मि <i>bhavitāsmi</i> | भविताहे <i>bhavitāhe</i>   |
| 12. The Benedictive (Āsīr liñ)    | भूयासं <i>bhūyāsam</i>      | भविषीय <i>bhaviṣhīyā</i>   |
13. The Subjunctive (Let) occurs in the Veda only.

*Signification of the Tenses and Moods.*

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

- Command ; e.g. त्वं ग्रामं गच्छे: *tvam grāmaṁ gachchheḥ*, thou mayest go, i.e. go thou to the village.
  - Wish ; e.g. भवानिहामीत *bhavān ihāśīta*, Let your honour sit here!
  - Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhiyīya, uta tarkam adhiyīya*, Shall I study the Veda or shall I study logic?
  - Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapāraḡo brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
  - Condition ; e.g. दंडश्चेन्न भवेन्नोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinasheyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आप्नुयात् *yah paṭhet sa āpnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रैर्भ्यस्तत्र हृद्यादमासरः *yad yad rocheta vipreibhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmans let one give that to them not niggardly.
  - It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्या न अहमे *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यन्नादृशाः कृष्णं निंदेरन्नाश्चर्यं *yat tādṛśāḥ kṛṣṇaṁ ninderann āścharyam*, that such persons should revile Kṛishṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्भुङ्क्तां *ichchāmi bhavān bhuṅktām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e.g. देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life



lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्तुः *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139); e. g. सुप्रिशिद्धेदभविष्यत्तदा सुभिक्षमभविष्यत् *suṣṛiṣṭhēd abhavishyat tadā subhikṣham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future; e. g. अयोध्यां च प्रयातासि *ayodhyām evaḥ prayātāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

## CHAPTER VIII.

### SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राज् *bhrās*, भ्राज् *bhlās*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुद् *truṣ*, लश् *lash* belong to the Bhû and Div classes; भ्राजते *bhrāsate* or भ्राज्यते *bhrāsyate*, &c. (Pāṇ. III. 1, 70). Again, कुस्कु, स्तम्भ् *stambh*, स्तुम्भ् *stumbh*, स्कम्भ् *skambh*, स्कुम्भ् *skumbh* belong to the Su and Krî classes; कुनोति *skunoti* or कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-māḥ*, we search; अचिनुम *āchi-nu-ma*, we searched. But the Past Participle चितः *chitāḥ*, searched, or the Reduplicated Perfect चिच्युः *chichy-ūḥ*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in **अ a**.
- II. Bases which in the modified tenses end in any letter but **अ a**.

This second division is subdivided into,

- II a. Bases which insert **नु nu**, **उ u**, or **नी nī**, between the root and the terminations.
- II b. Bases which take the terminations without any intermediate element.

### I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them **भ्वादि bhvâdi**, because the first verb in their lists is **भू bhû**, to be).
    - a. **अ a** is added to the last letter of the root.
    - b. The vowel of the root takes Guṇa, where possible (i.e. long or short **i**, **u**, **ri**, if final ; short **i**, **u**, **ri**, **li**, if followed by one consonant).
- Ex. **बुध् budh**, to know ; **बोधति bódh-a-ti**, he knows. **भू bhû**, to be ; **भवति bháv-a-ti**, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, **भाषयति bhāváyati**, he causes to be ; desideratives, **बुभूषति búbhúshati**, he wishes to be, from **भू bhû** ; intensives in the Âtmanepada, **बेभिद्यते bebhidyáte**, he cuts much ; and denominatives, **नमस्यति namasyáti**, he worships, **लोहितायति lohítáyati**, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them **तुदादि tudâdi**, because the first root in their lists is **तुद् tud**, to strike).

- a. **अ a** is added to the last letter of the root.
- b. Before this **अ a**, final **इ i** and **ई i** are changed to **इय iy**.
 

<b>उ u</b> and <b>ऊ ú</b>	to <b>उव uv</b> .
<b>ऋ ṛi</b>	to <b>रिय riy</b> .
<b>ॠ ṛi</b>	to <b>इर ir</b> (§ 110).

Ex. **तुद् tud**, to strike ; **तुदति tud-á-ti**. **रि ri**, to go ; **रियति riy-á-ti**. **नू nú**, to praise ; **नुवति nur-á-ti**. **मृ mṛi**, to die ; **म्रियते mriy-á-te**. **क्व क्व**, to scatter ; **किरति kir-á-ti**.

Note—The accent in verbs of the Tud class rests on the intermediate **अ a** ; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them **दिवादि divâdi**, because the first root in their lists is **दिष् div**, to play).

- a. **य ya** is added to the last letter of the root.

Ex. **नह् nah**, to bind ; **नहति nâh-ya-ti**. **बुध् budh**, to awake ; **बुध्यते búdh-ya-te**.

Note—The accent in verbs of the Div class rests on the radical vowel ; though there are traces to show that some verbs of this class had the accent originally on **य ya**.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churádi*, because the first root in their lists is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *dāl-āya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, चुरि *ri*, ल्लि *li*, these vowels take Guṇa, while चुरि becomes ईरि *īr*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-āya-ti*. चुर *chur*, to steal; चोरयति *chor-āya-ti*. मृष *mṛish*, to endure; मर्षयते *marsh-āya-te*. कृत् *krīt*, to praise; कीर्तयति *kīrt-āya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, चुरि *ri*, and चुरि take Vṛiddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jrāy-āya-ti*. मी *mī*, to walk; माययति *māy-āya-ti*. धृ *dhri*, to hold; धारयति *dhār-āya-ti*. पू *pri*, to fill; पारयति *pār-āya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *aya*.

## II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Krî, and न् *n* to न्ना *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and vice versa, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II *a.* Bases which take नु *nu*, उ *u*, नी *ní*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svádi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,  
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-máḥ*, 1st pers. plur. Pres.

सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanádi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,  
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-máḥ*, 1st pers. plur. Pres.

तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them क्वादि *kryádi*, because the first root in their lists is क्री *krî*).

नी *ní* is added to the last letter of the root, before strong terminations,  
ना *ná* before weak terminations,

न् *n* before strong terminations beginning with vowels.

Ex. क्री *krî*, to buy ; क्रीणोमः *krî-ṇí-máḥ*, 1st pers. plur. Pres.

क्रीणामि *krî-ṇá-mi*, 1st pers. sing. Pres.

क्रीणन्ति *krî-ṇ-ánti*, 3rd pers. plur. Pres.

II *b.* Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adádi*, because the first root in their lists is अद् *ad*, to eat).

- a.* The terminations are added immediately to the last letter of the base ; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107-145) must be carefully observed.

- b.* The strong base before the weak terminations takes Guṇa where possible (§ 296, 1. *b*).

Ex. लिङ् *lih*, to lick : लिङ्मः *lih-máḥ*, we lick ; लेङ्मि *léh-mi*, I lick ; लेङ्मि *lék-shi*, thou lickest (§ 127) ; लीङ् *līḍhá*, you lick (§ 128) ; अलेट् *áleṭ*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhóti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhati*; दधति *dádhati* (Pāṇ. VI. 1, 189–190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dádhta* and *dadhṭá*. Prof. Benfey, who at first accentuated *dadhṭá*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama slyuṭ is, no doubt, avidyamānavat svaravidhau (Pāṇ. III. 1, 3, vārt. 2); but the question is whether *ta* is to be treated as *ajādi*, beginning with a vowel, or whether the termination is *ta* with Âgama *t*. I adopt the former view, and see it confirmed by the Pratyudāharana given in VI. 1, 189. For if *yāt* of *dad-yāt* is no longer *ajādi*, then *ta* in *dād-ta* must be *ajādi* on the same ground. The reduplicated verbs *bhṭ*, *hrṭ*, *bhṛi*, *hu*, *mad*, *jan*, *dhan*, *daridrā*, *jāgri* have the Udātta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhārti*, but बिभ्रति *bibhṛati* (Pāṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhādi*, because the first root in their lists is रुध् *rudh*, रुध्ति *ruṇāddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युञ्जः *yu-ñ-j-máh*, we join; युज्मि *yu-nā-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

#### First Division.

Bhū class, with native grammarians,		Bhvādi, I class.
Tud class,	—	Tudādi, VI class.
Div class,	—	Divādi, IV class.
Chur class,	—	Churādi, X class.

#### Second Division.

Su class, with native grammarians,		Svādi, V class.
Tan class,	—	Tanādi, VIII class.
Krī class,	—	Kryādi, IX class.
Ad class,	—	Adādi, II class.
Hu class,	—	Juhotyādi, III class.
Rudh class,	—	Rudhādi, VII class.

## CHAPTER IX.

## AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short **अ** *a* as their initial augment. This **अ** *a* has the accent. Thus from **बुध्** *budh*, Present **बोधामि** *bódhāmi*; Imperfect **अबोधम्** *ábodham*.

Roots beginning with vowels always take Vṛddhi, the irregular result of the combination of the augment with the initial vowels. (Pân. vi. 1, 90.)

**अ** *a* with **अ** *a*, or **आ** *á*, = **आ** *á*.

**अ** *a* with **इ** *i*, **ई** *í*, **ए** *e*, or **ऐ** *ai*, = **ऐ** *ai*.

**अ** *a* with **उ** *u*, **ऊ** *ú*, **ओ** *o*, or **औ** *au*, = **औ** *au*.

**अ** *a* with **ऋ** *ri*, or **ॠ** *rí*, = **ऋ** *ár*.

From **अर्च** *arch*, **अर्चति** *archati*, he praises, **आर्चत्** *árchat*, he praised.

From **ईक्ष्** *iksh*, **ईक्षते** *ikshate*, he sees, **ऐक्षत्** *áikshata*, he saw.

From **उद्** *und*, **उनत्ति** *unatti*, he wets, **औनत्** *áinat*, he wetted.

From **ऋ** *ri*, **ऋच्छति** *richchhati*, he goes, **आर्च्छत्** *árchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle **मा** *má* (Pân. vi. 4, 74). **मा भवान् कार्षीत्** *má bhavān kârshít*, Let not your Honour do this! or **मा स्म करोत्** *má sma karot*, May he not do it!

*Reduplication.*

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

## General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

उब् *budh* = बुबुब् *bubudh*. भृ *bhū* is exceptional in forming बभृ *babhū*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धृद् *dhū*, to shake, = दुधृद् *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज् *j*. (Pân. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukuṭ*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुञ् *kruś*, to shout, = चुक्रुञ् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushṭu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tasṭan*.

स्पर्थ् *spardh*, to strive, = पस्पर्थ् *paspardh*.

स्था *sthā*, to stand, = तस्या *tasthā*.

च्युत् *śchyut*, to drop, = चुच्युत् *chuśchyut*.

But स्मृ *smṛi*, to pine, = सम्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्रौ *kri*, to buy, = चिक्रौ *chikri*.

सूद् *sūd*, to strike, = सुषूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *dhauk*, to approach, = दुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शौ *śo*, to sharpen, = शशौ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasāraṇa*.) Pāṇ. VI. 1, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM*.	WEAKEST FORM†.
यज् <i>yaj</i> = इयाज् <i>iyāja</i> , to sacrifice, (for ययाज् <i>yayāja</i> .)	ईज् <i>ij</i> .	(इज् <i>ij</i> .)	
वच् <i>vach</i> = उवाच् <i>urācha</i> , to speak.	उच् <i>uch</i>	(उच् <i>uch</i> .)	
वद् <i>rad</i> = उवाद् <i>urāda</i> , to say.	उद् <i>ud</i> .	(उद् <i>ud</i> .)	
वप् <i>vap</i> = उवाप <i>urāpa</i> , to sow.	उप् <i>up</i> .	(उप् <i>up</i> .)	
वञ् <i>vaś</i> = उवाञ् <i>urāsa</i> , to wish.	उञ् <i>uś</i> .	(उञ् <i>uś</i> .)	
वस् <i>ras</i> = उवास <i>urāsa</i> , to dwell.	उस् <i>us</i> .	(उस् <i>us</i> .)	
वह् <i>rah</i> = उवाह <i>urāha</i> , to carry.	उह् <i>ih</i> .	(उह् <i>uh</i> .)	
वय् <i>vay</i> ‡ = उवाय <i>urāya</i> , to weave.	ऊय् <i>uy</i> or ऊय् <i>ūr</i>   .	(उ <i>u</i> .)	
व्यच् <i>vyach</i> = विव्याच <i>viryācha</i> , to surround.	विविच् <i>virich</i> .	(विच् <i>rich</i> .)	
व्यध् <i>vyadh</i> = विव्याध <i>viryādha</i> , to strike.	विविध् <i>viridh</i> .	(विध् <i>ridh</i> .)	
व्यय् <i>vyath</i> = विव्यथे <i>viryathé</i> (Pāṇ. VII. 4, 68).	विव्यय् <i>viryath</i>	(व्यय् <i>vyath</i> .)	
स्वप् <i>svap</i> = सुष्वप <i>sushrāpa</i> , to sleep.	सुषुप् <i>sushup</i> .	(सुप् <i>sup</i> .)	
श्वि <i>śvi</i> = शुशाव <i>śusāra</i> , to swell  .	शुशू <i>śusi</i> .	(शू <i>śu</i> .)	
व्ये <i>vye</i> = विव्याय <i>viryāya</i> , to cover.	विवी <i>viri</i> .	(वी <i>ri</i> .)	
ज्या <i>jyā</i> = जिज्या <i>jijyāu</i> , to grow old.	जिजी <i>jiji</i> .	(जी <i>ji</i> .)	
ह्रे <i>hre</i> = नुहाव <i>juhāra</i> , to call (Pāṇ. VI. 1, 33).	नुह् <i>juhū</i> .	(हू <i>hū</i> .)	
प्याय् <i>pyāy</i> = पिप्ये <i>pipyé</i> , to grow fat (Pāṇ. VI. 1, 29).	पिपी <i>pipi</i> .	(पी <i>pi</i> .)	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take.	जगृह् <i>jaḡrih</i> .	(गृह् <i>grih</i> .)	
वृश् <i>vraśh</i> = ववृश् <i>vavrāśha</i> , to cut (Pāṇ. VI. 1, 17).	ववृश् <i>vavrāśh</i> .	(वृश् <i>vriśh</i> .)	
प्रच्छ् <i>prachh</i> = पप्रच्छ <i>paprāchchha</i> , to ask.	पप्रच्छ <i>paprāchchh</i> .	(पृच्छ <i>prichchh</i> .)	
भ्रज् <i>bhraj</i> = बभ्रज् <i>babhrāja</i> , to fry.	बभ्रज् <i>babhrāj</i> .	(भृज् <i>bhrij</i> .)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasāraṇa* by the final double consonant. (Pāṇ. I. 2, 5.)

Roots beginning with *व* *va*, but ending in double consonants, do not change *व* *va* to *उ* *u*. Ex. ववृते *vavrité*; ववृधे *vavridhé*.

§ 312. Roots beginning with short *अ* *a*, and ending in a single consonant, contract *अ* *a* + *अ* *a* into *आ* *ā*.

अद् *ad*, to eat, = आद् *ād*.

\* The weak forms appear in all persons of the reduplicated perfect where neither *Vpiddhi* nor *Guna* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pāṇ. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववी *varou*, ववुः *rovuh* (Pāṇ. VI. 1, 40).

|| Or शिशाव *śisvāya* (Pāṇ. VI. 1, 30).

|| Pāṇ. VI. 1, 38, 39.



*General Rules of Reduplication.*

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pāṇ. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज् *j*. (Pāṇ. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukut*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुञ् *krus*, to shout, = चुक्रुञ् *chukrus*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushṭu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थ् *spardh*, to strive, = पस्पर्थ् *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

क्ष्युत् *śchyut*, to drop, = चुक्ष्युत् *chuśchyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *kri*, to buy, = चिक्री *chikri*.

सूद् *sūd*, to strike, = सुसूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *ser*, to worship, = सिषेव् *sishev*.

दौक् *dhauk*, to approach, = दुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in चा *ā*, taking च *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = शशौ *śasau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasâraṇa*.) Pân. VI. 1, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM *.	WEAKEST FORM †.
यज् <i>yaj</i> = इयाज् <i>iyāja</i> , to sacrifice, (for ययाज् <i>yayāja</i> .)	इज् <i>ij</i> .	(इज् <i>ij</i> .)	
वच् <i>vach</i> = उवाच् <i>urācha</i> , to speak.	उच् <i>uch</i>	(उच् <i>uch</i> .)	
वद् <i>vad</i> = उवाद् <i>uvāda</i> , to say.	उद् <i>ud</i> .	(उद् <i>ud</i> .)	
वप् <i>vap</i> = उवाप् <i>uvāpa</i> , to sow.	उप् <i>up</i> .	(उप् <i>up</i> .)	
वश् <i>vaś</i> = उवाश् <i>uvāśa</i> , to wish.	उश् <i>us</i> .	(उश् <i>us</i> .)	
वस् <i>vas</i> = उवास <i>uvāsa</i> , to dwell.	उस् <i>us</i> .	(उस् <i>us</i> .)	
वह् <i>vah</i> = उवाह <i>uvāha</i> , to carry.	उह् <i>uh</i> .	(उह् <i>uh</i> .)	
वय् <i>vay</i> † = उवाय <i>uvāya</i> , to weave.	उय् <i>ūy</i> or उय् <i>ūr</i>   .	(उ <i>u</i> .)	
व्यच् <i>vyach</i> = विव्याच् <i>viryācha</i> , to surround.	विविच् <i>virich</i> .	(विच् <i>rich</i> .)	
व्यध् <i>vyadh</i> = विव्याध <i>viryādha</i> , to strike.	विविध् <i>viridh</i> .	(विध् <i>ridh</i> .)	
व्यथ् <i>vyath</i> = विव्यथे <i>viryathé</i> (Pân. VII. 4, 68).	विव्यथ् <i>viryath</i>	(व्यथ् <i>vyath</i> .)	
स्वप् <i>svap</i> = सुष्वप् <i>sushrāpa</i> , to sleep.	सुपुप् <i>sushup</i> .	(सुप् <i>sup</i> .)	
श्वि <i>śvi</i> = शुशाव <i>śusāva</i> , to swell ¶.	शुशू <i>śusū</i> .	(शू <i>śū</i> .)	
व्ये <i>vye</i> = विव्याय <i>viryāya</i> , to cover.	विवी <i>viri</i> .	(वी <i>vī</i> .)	
ज्या <i>jyā</i> = निज्या <i>jijyāu</i> , to grow old.	जिजी <i>jiji</i> .	(जी <i>jī</i> .)	
ह्रे <i>hre</i> = जुहाव <i>juhāva</i> , to call (Pân. VI. 1, 33).	जुहू <i>juhū</i> .	(हू <i>hū</i> .)	
प्याप् <i>pyāp</i> = पिप्ये <i>pipyé</i> , to grow fat (Pân. VI. 1, 29).	पिपी <i>pipi</i> .	(पी <i>pī</i> .)	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take.	जगृह् <i>jaग्रih</i> .	(गृह् <i>grih</i> .)	
व्रश्च् <i>vraśch</i> = वद्वश्च् <i>vadrāścha</i> , to cut (Pân. VI. 1, 17).	ववृश्च् <i>varvīsch</i> .	(वृश्च् <i>vrīsch</i> .)	
प्रच्छ् <i>prachh</i> = पप्रच्छ् <i>paprāchchha</i> , to ask.	पप्रच्छ् <i>paprachchh</i> .	(पृच्छ् <i>prīchchh</i> .)	
भ्रज् <i>bhraj</i> = बभ्रज् <i>babhrāja</i> , to fry.	बभ्रज् <i>babhrāj</i> .	(भृज् <i>bhrīj</i> .)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasâraṇa* by the final double consonant. (Pân. I. 2, 5.)

Roots beginning with *व* *va*, but ending in double consonants, do not change *व* *va* to *उ* *u*. Ex. ववृते *varvité*; ववृधे *varvidhé*.

§ 312. Roots beginning with short *अ* *a*, and ending in a single consonant, contract *अ* *a* + *अ* *a* into *आ* *ā*.

अद् *ad*, to eat, = आद् *ād*.

\* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guna* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pân. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *varau*, ववुः *varuḥ* (Pân. VI. 1, 40).

|| Pân. VI. 1, 38, 39.

¶ Or शिश्याय *śiśyāya* (Pân. VI. 1, 30).

§ 313. Roots beginning with short **अ** *a*, and ending with more than one consonant, prefix **आन्** *án*. (Pân. VII. 4, 71.)

**अर्च** *arch* = **आनर्च** *ánarch*. (Also **अञ्** *ás* (Su), **आनञ्** *ánañ*.) Pân. VII. 4, 72.

§ 314. The root **चृ** *ri* forms the base of the reduplicated perfect as **चार्** *ár*. Other roots beginning with **चृ** *ri* prefix **आन्** *án*. (Pân. VII. 4, 71.)

**चृज्** *rij*, to obtain, = **आनृज्** *ánrij*. **चृध्** *ridh*, to thrive, = **आनृध्** *ánridh*.

These roots are treated in fact as if they were **अर्च** *arch*, **अर्ध** *ardh*, &c.

§ 315. Roots beginning with **इ** *i* or **उ** *u* (not prosodially long), contract **इ + इ** *i + i* and **उ + उ** *u + u* into **ई** *ī* and **ऊ** *ū*; but if the radical **इ** *i* or **उ** *u* take Guṇa or Vṛiddhi, **य** *y* and **व** *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

**इश्** *ish* = **ईयुः** *īsh-útuh*, they two have gone.

= **इयेष** *iy-ésh-a* (Guṇa), I have gone.

**उक्ख** *ukh* = **ऊक्खुः** *úkh-útuh*, they two have withered.

= **उवोक्ख** *uv-ókha-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

#### Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical **चृ** *ri*, **चृ** *ri*, whether final or medial, are represented in reduplication by **अ** *a*.
2. In the bases of the Hu class, final **चृ** *ri* and **चृ** *ri* (they do not occur as medial) are represented in reduplication by **इ** *i*.

#### REDUPLICATED PERFECT.

**भृ** *bhri*, to bear, = **बभार** *babhára*.

**सृ** *sri*, to go, = **ससार** *sasára*.

**हृ** *hri*, to take, = **जहार** *jahára*.

#### HU CLASS. PRESENT, &c.

**भृ** *bhri* = **बिभर्ति** *bibhárti*.

**सृ** *sri* = **सिसर्ति** *sísarti*.

**हृ** *hri* = **जिहर्ति** *jihárti*.

The root **चृ** *ri*, to go, forms **इयर्ति** *iy-arti*; **पृ** *pri*, to fill, **पिपर्ति** *píparti*.

§ 317. The three verbs **निज्** *nij*, **विज्** *vij*, and **विश्** *rish* of the Hu class take Guṇa in the reduplicated syllable. (Pân. VII. 4, 75.)

**निज्** *nij*, to wash, **नेनेक्ति** *nénekti*, **नेनेक्ति** *nenikte*; **विज्** *vij*, to separate, **वेवेक्ति** *vévekti*; **विश्** *rish*, to pervade, **वेवेष्टि** *véveshti*.

§ 318. The two verbs **मा** *má*, to measure, and **हा** *há*, to go, of the Hu class take **इ** *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

**मा** *má*, **मिमोते** *mímíté*; **हा** *há*, **जिहोते** *jihóté*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

**हन्** *han*, to kill, **जघान** *jaghána*. Likewise in the desiderative **जिघांसति** *jíghámsati*, and the intensive **जंघयते** *jaṅghayáte*. (Pân. VII. 3, 55.)

**हि** *hi*, to send (Su), **जिघाव** *jígháya*. Likewise in the desiderative **जिघीषति** *jíghíshati*, and the intensive **जंघीषते** *jaṅghísháte*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jigīshati*; but not in the intensive, which is always जेजीयते *jejīyāte*. (Pāṇ. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचियते *chechīyāte* only. (Pāṇ. VII. 3, 58.)

### Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *nī* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आये *āthe* as the termination of the 2nd pers. dual Âtm., and learning that the आ *ā* of आये *āthe* is changed to इ *i* after bases in अ *a* (Pāṇ. VII. 2, 81), it is simpler to take इये *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेये *bodhethe*, द्विषाये *dvishāthe*, मिमाये *mimāthe*, without asking at first any questions as to how they came to be what they are.

### FIRST DIVISION.

#### *Bhū, Tud, Div, and Chur Classes.*

PARASMAIPADA.				ÂTMANEPAIDA.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. अमि <i>ami</i>	म् <i>m</i>	इयं <i>iyam</i>	अनि <i>ani</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	: <i>ḥ</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	इत् <i>it</i>	तु <i>tu</i> *	ते <i>te</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. अवः <i>avaḥ</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahe</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहे <i>avahai</i>
2. थः <i>thāḥ</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इये <i>ithe</i>	इथां <i>ithām</i>	इथां <i>iyāthām</i>	इथां <i>ithām</i>
3. ताः <i>tāḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amaḥ</i>	अम <i>ama</i>	इमि <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहे <i>amahai</i>
2. थ <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. नि <i>nti</i>	न् <i>n</i>	इयुः <i>iyuḥ</i>	न्तु <i>ntu</i>	ने <i>nte</i>	न्ता <i>nta</i>	इरन् <i>iran</i>	न्तां <i>ntām</i>

\* In the second and third persons तात् *tāt* may be used as termination after all verbs, if the sense is benedictive.

## SECOND DIVISION.

*Su, Tan, Kṛi, Ad, Hu, and Rudh Classes.*

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि <i>mi</i>	अम् <i>am</i>	यां <i>yām</i>	अनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	ईय <i>īya</i>	ऐ <i>ai</i>
2. सि <i>si</i>	: <i>h</i>	याः <i>yāḥ</i>	हि <i>hi</i> <sup>1</sup>	से <i>se</i>	थाः <i>thāḥ</i>	ईयाः <i>īthāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	ईत <i>īta</i>	तां <i>tām</i>
1. वः <i>vaḥ</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahe</i>	वहि <i>rahi</i>	ईवहि <i>īcāhi</i>	आवहे <i>ācāhai</i>
2. थः <i>thāḥ</i>	तं <i>tam</i>	यातं <i>yātam</i>	तं <i>tam</i>	आथे <i>āthe</i>	आथां <i>āthām</i>	ईयाथां <i>īyāthām</i>	आथां <i>āthām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	यातां <i>yātām</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	ईयातां <i>īyātām</i>	आतां <i>ātām</i>
1. मः <i>maḥ</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	इमहि <i>imahi</i>	आमहे <i>āmahai</i>
2. थ <i>tha</i>	त <i>ta</i>	यात <i>yāta</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	ईध्वं <i>īdhvam</i>	ध्वं <i>dhvam</i>
3. अन्ति <i>anti</i> <sup>2</sup>	अन् <i>an</i> <sup>3</sup>	युः <i>yuh</i>	अन्तु <i>antu</i> <sup>2</sup>	अते <i>ate</i>	अत <i>aia</i>	ईरन् <i>iran</i>	अतां <i>atām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pāṇ. vi. 4, 101. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि *hi*, for the sake of euphony. (Pāṇ. vi. 4, 101.)

Kṛi verbs ending in consonants form the 2nd pers. sing. imp. in आन *āna*. (See No. 155. Pāṇ. iii. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require गुणः. उः *uḥ* is used optionally after verbs in आ *ā*, and after द्विष् *drish*, to hate. (Pāṇ. iii. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhātupāṭha.

PARASMAIPADA.  
Present.

ROOT.	VERBAL BASE.	First Division.	अमि ami	सि si	ति ti	अवः avah	यः thah	तः tah	अमः amah	यः tha	ति nti
भृ bhū	भव bhava	भवामि bhāvāmi	भवामि bhāvāsi	भवति bhāvati	भवति bhāvati	भवः bhāvah	भवः bhāvah	भवः bhāvah	भवः bhāvāmah	भवः bhāvātha	भवति bhāvanti
तुद tud	तुद tudā	तुदामि tudāmi	तुदामि tudāsi	तुदति tudāti	तुदति tudāti	तुदः tudah	तुदः tudah	तुदः tudah	तुदः tudāmah	तुदः tudātha	तुदति tudanti
दिव दिव	दिव दिवya	दीवामि dīvāmi	दीवामि dīvāsi	दीवति dīvati	दीवति dīvati	दीवः dīvah	दीवः dīvah	दीवः dīvah	दीवः dīvāmah	दीवः dīvātha	दीवति dīvanti
चुर चुर	चोर चoraya	चोरयामि chorāyāmi	चोरयामि chorāyasi	चोरयति chorāyati	चोरयति chorāyati	चोरयः chorayah	चोरयः chorayah	चोरयः chorayah	चोरयः chorāyāmah	चोरयः chorāyātha	चोरयति chorāyanti
		Second Division.	मि mi	सि si	ति ti	वः vah	यः thah	तः tah	मः mah	यः tha	ति anti
सु su	सुनु सुनो sunu suno	सुनोमि sunōmi	सुनोमि sunōshi	सुनोति sunōti	सुनोति sunōti	सुनुवः <sup>1</sup> sunuvah	सुनुवः sunuvah	सुनुतः sunutah	सुनुतः <sup>2</sup> sunumah	सुनुतः sunuthā	सुनुति sunvanti
तनु tan	तनु तनो tanu tano	तनोमि tanōmi	तनोमि tanōshi	तनोति tanōti	तनोति tanōti	तनुवः <sup>3</sup> tanuvah	तनुवः tanuvah	तनुतः tanutah	तनुतः <sup>4</sup> tanumah	तनुतः tanuthā	तनुति tanvanti
क्री क्री	क्रीणी क्रीणा क्रीण क्रीण kṛīṇī kṛīṇā kṛīṇ kṛīṇ	क्रीणामि kṛīṇāmi	क्रीणामि kṛīṇāsi	क्रीणति kṛīṇāti	क्रीणति kṛīṇāti	क्रीणीवः kṛīṇīvah	क्रीणीवः kṛīṇīvah	क्रीणीतः kṛīṇītah	क्रीणीतः kṛīṇīmāh	क्रीणीतः kṛīṇīthā	क्रीणीति kṛīṇānti
अद् ad	अद् अद् ad ad	अदमि ādmi	अदमि ādasi	अदति ādāti	अदति ādāti	अद्वः advah	अद्वः advah	अद्वः advah	अद्वः advāmah	अद्वः advātha	अदति ādvanti
जुहु hu	जुहु जुहो juhu juho	जुहोमि juhōmi	जुहोमि juhōshi	जुहोति juhōti	जुहोति juhōti	जुहुवः juhuvah	जुहुवः juhuvah	जुहुतः juhutah	जुहुतः juhūmah	जुहुतः juhuthā	जुहुति juhvanti
रुध rudh	रुध रुध ru	रुधमि ruhmi	रुधमि ruhāsi	रुधति ruhāti	रुधति ruhāti	रुध्वः ruhvah	रुध्वः ruhvah	रुध्वः ruhvah	रुध्वः ruhāmah	रुध्वः ruhātha	रुधति ruhanti

5 See § 321, note 2.

4 Or तन्मः tanmah.

3 Or तनुवः tanuvah.

2 Or सुनुवः sunuvah.

1 Or सुनुवः sunuvah. See No. 139.

## PARASMAIPADA.

## Imperfect.

Root.	VERBAL BASE.	१ m	: h	१ t	अव ara	तं tam	तां tām	अस ama	ता ta	न् n
भृ bhā	भव bhava	अभव ābhavam	अभवः ābhavaḥ	अभवत् ābhavat	अभवाव ābhavāva	अभवन् ābhavatam	अभवती ābhavatām	अभवाम् ābhavāma	अभवत ābhavata	अभवन् ābhavan
तृ tūd	तृद tūda	अतृदं ātudam	अतृदः ātudaḥ	अतृदत् ātudat	अतृदाव ātudāva	अतृदन् ātudatam	अतृदती ātudatām	अतृदाम् ātudāma	अतृदत ātudata	अतृदन् ātudan
दिव् div	दीव dīva	अदीवं ādīyam	अदीवः ādīvaḥ	अदीवत् ādīvat	अदीवाव ādīvāva	अदीवन् ādīvatam	अदीवती ādīvatām	अदीवाम् ādīvāma	अदीवत ādīvyata	अदीवन् ādīryan
चुर chur	चोरय choraya	अचोरयं āchorayam	अचोरयः āchorayaḥ	अचोरयत् āchorayat	अचोरयाव āchorayāva	अचोरयन् āchorayatam	अचोरयती āchorayatām	अचोरयाम् āchorayāma	अचोरयत āchorayata	अचोरयन् āchorayan
	Second Division.	अं am	: h	१ t	व va	तं tam	तां tām	म ma	ता ta	न् an
असु su	असु सुतो sunu suno	असुनवं āsunavam	असुनोः āsunoḥ	असुनोत् āsunot	असुनुव <sup>1</sup> āsunuva	असुनुतं āsunutam	असुनुती āsunutām	असुनुम <sup>2</sup> āsunuma	असुनुत āsunuta	असुनुन् āsunvan
अतन् tan	अतन् तनो tanu tano	अतनवं ātanavam	अतनोः ātanoh	अतनोत् ātanot	अतनुव <sup>3</sup> ātanuva	अतनुतं ātanutam	अतनुती ātanutām	अतनुम <sup>4</sup> ātanuma	अतनुत ātanuta	अतनुन् ātanvan
अक्रि kr-i	अक्रिणी क्रिया क्रिय krīṇī krīṇā krīṇ	अक्रिणीम् ākriṇām	अक्रिणीः ākriṇāḥ	अक्रिणीत् ākriṇāt	अक्रिणीव ākriṇīva	अक्रिणीन् ākriṇītam	अक्रिणीती ākriṇītām	अक्रिणीम ākriṇīma	अक्रिणीत ākriṇīta	अक्रिणीन् ākriṇvan
अद ad	अद अद ad ad	आदं <sup>5</sup> ādām	आदः ādah	आदत् ādāt	आदव ādava	आदन् ādatam	आदां ādtām	आदाम् ādama	आदत ādita	आदन् ādan
अजु ju	अजु गुरो juhu juho	अजुहवं ājuhavam	अजुहोः ājuhoh	अजुहोत् ājuhot	अजुहुव ājuhuva	अजुहुतं ājuhutam	अजुहुती ājuhutām	अजुहुम <sup>6</sup> ājuhuma	अजुहुत ājuhuta	अजुहुन् ājuhavan
अरु rudh	अरु हण्य rundh ruṇadh	अरुणधं ārūṇadhām	अरुणधः ārūṇadhāḥ	अरुणधत् ārūṇat	अरुण्धव ārundhva	अरुण्धन् ārunddham	अरुण्धती ārunddhīm	अरुण्धम ārundhma	अरुण्धत ārunddha	अरुण्धन् ārunddhan

<sup>1</sup> Or असुन āsunva. <sup>2</sup> Or असुन āsunma. <sup>3</sup> Or अतन् tanva. <sup>4</sup> Or अतन् ātanma. <sup>5</sup> See § 301. <sup>6</sup> See § 321, note 3. <sup>7</sup> Or अरुणः aruṇah, § 114, 132.





ROOT.	VERBAL BASE.	PARASMAIPADA. Imperative.							
		आनि <i>āni</i>	तु <i>tu</i>	आव <i>āva</i>	तं <i>taṁ</i>	तां <i>tām</i>	आमा <i>āma</i>	ता <i>ta</i>	नु <i>ntu</i>
First Division.									
भृ <i>bhā</i>	भव <i>bhava</i>	भवानि <i>bhāvāni</i>	भवतु <i>bhāvatu</i>	भवाव <i>bhāvāva</i>	भवतं <i>bhāvataṁ</i>	भवतां <i>bhāvātām</i>	भवास <i>bhāvāsa</i>	भवत <i>bhāvata</i>	भवंतु <i>bhāvāntu</i>
तुद <i>tud</i>	तुद <i>tuda</i>	तुदानि <i>tudāni</i>	तुदतु <i>tudātu</i>	तुदाव <i>tudāva</i>	तुदतं <i>tudataṁ</i>	तुदतां <i>tudātām</i>	तुदाम <i>tudāma</i>	तुदत <i>tudata</i>	तुदंतु <i>tudāntu</i>
दीव <i>div</i>	दीव्य <i>divya</i>	दीवानि <i>dīvāni</i>	दीव्यतु <i>dīvyatu</i>	दीव्याव <i>dīvyāva</i>	दीव्यतं <i>dīvyataṁ</i>	दीव्यतां <i>dīvyātām</i>	दीव्यास <i>dīvyāsa</i>	दीव्यत <i>dīvyata</i>	दीव्यंतु <i>dīvyāntu</i>
चुर <i>chur</i>	चोरय <i>choraya</i>	चोरयानि <i>chorāyāni</i>	चोरयतु <i>chorāyatu</i>	चोरयाव <i>chorāyāva</i>	चोरयतं <i>chorāyataṁ</i>	चोरयतां <i>chorāyātām</i>	चोरयास <i>chorāyāsa</i>	चोरयत <i>chorāyata</i>	चोरयंतु <i>chorāyāntu</i>
Second Division.									
सु <i>su</i>	सुनु सुनो <i>sunu suno</i>	सुनवानि <i>sunāvāni</i>	सुनोतु <i>sunātu</i>	सुनवाव <i>sunāvāva</i>	सुनतं <i>sunataṁ</i>	सुनतां <i>sunātām</i>	सुनवास <i>sunāvāsa</i>	सुनत <i>sunata</i>	सुनंतु <i>sunāntu</i>
तनु <i>tan</i>	तनु तनो <i>tanu tano</i>	तनवानि <i>tanāvāni</i>	तनोतु <i>tanātu</i>	तनवाव <i>tanāvāva</i>	तनतं <i>tanataṁ</i>	तनतां <i>tanātām</i>	तनवास <i>tanāvāsa</i>	तनत <i>tanata</i>	तनंतु <i>tanāntu</i>
क्री <i>kri</i>	क्रीणी क्रीणा क्रीण <i>kriṇā kriṇā kriṇ</i>	क्रीणानि <i>kriṇāni</i>	क्रीणीहि <sup>1</sup> <i>kriṇāhi</i>	क्रीणाव <i>kriṇāva</i>	क्रीणीतं <i>kriṇātām</i>	क्रीणीतां <i>kriṇātām</i>	क्रीणास <i>kriṇāsa</i>	क्रीणीत <i>kriṇāta</i>	क्रीणींतु <i>kriṇāntu</i>
अद <i>ad</i>	अद अद <i>ad ad</i>	अदानि <i>adāni</i>	अद <sup>2</sup> <i>ad</i>	अदाव <i>adāva</i>	अदं <i>adataṁ</i>	अदां <i>adātām</i>	अदास <i>adāsa</i>	अद <i>adata</i>	अदंतु <i>adāntu</i>
हु <i>hu</i>	हुहु जुहो <i>juhū juho</i>	जुहवानि <i>juhāvāni</i>	जुहुति <sup>1</sup> <i>juhudhi</i>	जुहवाव <i>juhāvāva</i>	जुहुतं <i>juhudataṁ</i>	जुहुतां <i>juhudātām</i>	जुहवास <i>juhāvāsa</i>	जुहुत <i>juhudata</i>	जुहुतु <sup>5</sup> <i>juhudatu</i>
रुध <i>rudh</i>	रुध रुध <i>rudh rudh</i>	रुधवानि <i>rudhāni</i>	रुध <sup>3</sup> <i>rudh</i>	रुधवाव <i>rudhāva</i>	रुधतं <i>rudhataṁ</i>	रुधतां <i>rudhātām</i>	रुधवास <i>rudhāsa</i>	रुध <i>rudhata</i>	रुधंतु <i>rudhāntu</i>

<sup>1</sup> From आप, आमुहि *āpmahi*, § 321, note 1.

<sup>2</sup> *hi dhi*, instead of *hi hi*, § 321, note 1.

<sup>3</sup> From अग *ag*, अगान *agāna*, not अगनीहि *agānāhi*, but 3rd pers. sing. अगनातु *agānatu*, § 321, note 1.

<sup>4</sup> See § 321, note 1. Cf. N. 102.

<sup>5</sup> See § 321, note 2.

## ATMANEPADA.

## Present.

ROOT.	VERBAL BASE.	इ i	से se	ते te	सवहे araha	इय ithe	इते ite	समहे amaha	धे dhve	ने nte
	First Division.									
भू bhū	भव bhava	भवे bhāve	भवसे bhāvase	भवते bhāvate	भवावहे bhāvārahe	भवेये bhāvethe	भवेते bhāvete	भवामहे bhāvāmahe	भवध्वे bhāvadhve	भवन्ते bhāvānte
तुद tud	तुदा tuda	तुदे tudē	तुदसे tudāse	तुदते tudāte	तुदावहे tudārahe	तुदेये tudēthe	तुदेते tudāte	तुदामहे tudāmahe	तुदध्वे tudādhwē	तुदन्ते tudānte
दीव दिव dīv	दीव्या dīva	दीव्ये dīvye	दीव्यसे dīvāse	दीव्यते dīvāte	दीव्यावहे dīvārahe	दीव्येये dīvyethe	दीव्येते dīvyete	दीव्यामहे dīvāmahe	दीव्यध्वे dīvyadhve	दीव्यन्ते dīvyānte
चुर चुर chur	चोरया choraya	चोरये chorāye	चोरयसे chorāyase	चोरयते chorāyate	चोरयावहे chorāyārahe	चोरयेये chorāyethe	चोरयेते chorāyete	चोरयामहे chorāyāmahe	चोरयध्वे chorāyadhve	चोरयन्ते chorāyānte
	Second Division.	ए e	मे se	ते te	वहे vaha	स्वाये āthe	स्वते āte	महे maha	धे dhve	सते ate
सु su	सुनु sunu	सुन्ये sunrē	सुनुप sunnshē	सुनुते sunntē	सुनुवहे <sup>1</sup> sunnūvha	सुनुवाय sunnūdhve	सुनुवाते sunnūte	सुनुमहे <sup>2</sup> sunnmāhe	सुनुध्वे sunnūdhvē	सुनुवन्ते sunnūvānte
तन् tan	तनु tanu	तन्ये tanrē	तनुप tannshē	तनुते tanntē	तनुवहे <sup>3</sup> tannūvha	तनुवाय tannūdhve	तनुवाते tanntē	तनुमहे <sup>4</sup> tannmāhe	तनुध्वे tannūdhvē	तनुवन्ते tannūvānte
क्री क्रीणी क्रीण kṛī	क्रीणी क्रीण kṛīnī kṛīṇ	क्रीण्ये kṛīṇyē	क्रीणीय क्रीण्ये kṛīṇishē	क्रीणीते kṛīṇitē	क्रीणीवहे kṛīṇāvha	क्रीणीवाय kṛīṇādhve	क्रीणीवाते kṛīṇāte	क्रीणीमहे kṛīṇmāhe	क्रीणीध्वे kṛīṇādhvē	क्रीणीवन्ते kṛīṇāvānte
जद जद ad	जद ad	जद्वे adē	जदसे adśē	जद्वे attē	जद्वहे <sup>5</sup> advaha	जदवाय adādhve	जदवाते adāte	जद्वहे <sup>6</sup> advmāhe	जद्वध्वे adādhvē	जद्वन्ते adāvānte
जुह जुह juh	जुह juhu	जुह्ये juhē	जुहसे juhshē	जुहते juhntē	जुहवहे <sup>7</sup> juhūvha	जुहवाय juhūdhve	जुहवाते juhntē	जुहमहे <sup>8</sup> juhmmāhe	जुहध्वे juhūdhvē	जुहवन्ते juhūvānte
रुण रुण ruṇ	रुण ruṇh	रुण्ये ruṇyē	रुणसे ruṇśē	रुण्वे ruṇvntē	रुण्वहे <sup>9</sup> ruṇvaha	रुणवाय ruṇvādhve	रुणवाते ruṇvāte	रुण्वहे <sup>10</sup> ruṇvmāhe	रुण्वध्वे ruṇvādhvē	रुण्वन्ते ruṇvāvānte

1 Or सुवहे sunvha.

2 Or सुमहे sunmha.

3 Or तवहे tanvha.

4 Or तमहे tammāhe.

Imperfect.

(१) अतन्मदि : : ' : ' : ' .

2112-2113

॥ (१) असन्महि ॥

१ (१) समन्वयि isarahi-





## CHAPTER X.

## GENERAL OR UNMODIFIED TENSES.

१ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features the inserted न् *nu*, उ *u*, नी *nī* &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *āya* throughout, except in the Aorist and Benedictive.

*Reduplicated Perfect.*

१ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (१ 302-319.)

१ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but  
अ *a* or आ *ā*: such as ईड् *īḍ*, to praise; एध् *edh*, to grow; इण् *iṇḍh*, to light;  
उण् *uṇḍ*, to wet.
2. Polysyllabic roots, such as चकाम् *chakāṁs*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

१ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (१ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आसम् *ās*, to sit down (Pāṇ. III. 1, 37), काम् *kāṁs*, to cough (Pāṇ. III. 1, 35); also काज् *kāṁs*, to shine (Sār.); optionally उष् *uṣh*, to burn, (आषां *oṣhām*), विद् *vid*, to know, (विदां *vidām*), जागृ *jāgri*, to wake, (जागरां *jāgarām*, Pāṇ. III. 1, 38); and, after taking reduplication, भी *bhi* (बिभयां *bibhayām*), ह्री *hri* (जिह्रयां *jihrayām*), भृ *bhri* (बिभरां *bibharām*), and हु *hu* (जुहवां *juhavām*, Pāṇ. III. 1, 39).

The verb ऊर्णु *ūrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाय *ūrṇunāya* as its Perfect.

अरु *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनरुचे *ānarchchha*. It is treated, in fact, as if अरुचे *archchh*. (१ 313.)

*Terminations of the Reduplicated Perfect.*

## SINGULAR.

1.	अ <i>a</i>	ए <i>e</i>
2.	इथ <i>itha</i>	इथे <i>ishe</i>
3.	अ <i>a</i>	ए <i>e</i>

DUAL.		
1. इव <i>iva</i>		इवहे <i>ivāhe</i>
2. अथुः <i>athuh</i>		आथे <i>āthe</i>
3. अतुः <i>atuh</i>		आते <i>āte</i>
PLURAL.		
1. इम <i>ima</i>		इमहे <i>imāhe</i>
2. अ <i>a</i>		इध्वे <i>idhve</i> or इद्वे <i>idhve</i>
3. उः <i>uh</i>		इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेद्विथ *bibhéd-itha*, बिभेद *bibhéd-a*.

बुध् *budh*, बुबोध् *bubódh-a*, बुबोधिथ *bubódh-itha*, बुबोध् *bubódh-a*.

But जीव *jīv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijīv-a*, जिजीविथ *jijīv-itha*, जिजीव *jijīv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *nī*, निनाय *nináy-a* or निनय *nináy-a*, निनेथ *ninétha* or निनयिथ *nináy-itha*, निनाय *nináy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghán-a* or जघन *jaghán-a*, जघनिथ *jaghán-itha*, जघान् *jaghán-a*.

Note -- If the second person singular Parasmaipada is formed by य *tha*, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *riḡ*, विजेज् *riḡja*, but विजिजिथ *virijitha*. (Pāṇ. 1. 2. 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व् *v*, and

शस् *śas*\* and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत *pet*, before the accented terminations, (including इथ *itha*, Pāṇ. vi. 4, 120, 121.)

पच् *pach*, पपक्थ *papāktha*, bat पेचिथ *pechithá*, पेचिम *pechimá*, पेचुः *pechúh*.  
तन् *tan*, तेनिथ *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *rah*, उवाह *uráha*, ऊहिम् *úhimá*. वच् *rach*, उवाच *urácha*, ऊचुः *úchúh*.

Note—The roots तृ *tri*, फल् *phal*, भञ् *bhaj*, तप् *trap*, श्रप् *śrath* (Pāṇ. vi. 4, 122), and राध् *rādth*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jri*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phan*, राज् *rāj*, भ्राज् *bhrāj*, ध्राञ् *bh. ús*, भ्लाञ् *bhlúś*, म्यम् *syam*, खन् *śan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. vi. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जघ्नतुः *jaghñátuh*. खन् *khan*, चख्णुतुः *ch-akh-nátuh*. घस् *ghas*, जक्षतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pāṇ. i. 2, 5), such as मंथ् *manth*, संस् *srañs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrajjátuh*: ममंथतुः *mamanti'átuh*: मसंस् *sasrañsé*.

5. The verbs श्रंथ् *śranth*, ग्रंथ् *granth*, दंभ् *dambh*, and स्त्रंज् *śrañj*, however, may be weakened, and form श्रेथतुः *śrethátuh*, ग्रेथतुः *grethátuh*, देभतुः *debhátuh*, सस्त्रजे *sasrañjé* (loss of nasal and *e*, cf. Pāṇ. i. 2, 6, vārt.). But according to some grammarians the forms शश्रंथतुः *śaśranthátuh* &c. are more correct.

§ 329. Roots ending in आ *ā*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. vi. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *ā*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dā*, ददौ *dad-áu*, ददिव *dad-ivá*, ददयुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-áu*, मम्लिव *maml-ivá*, मम्लयुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except ये *ye*, ह्ये *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *ī*, अय् *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य *y*, र *r*.

If preceded by more than one consonant, they change their vowels into इय *iy*, अर *ar*†. (§ 221.)

\* शम् हिंसायामिति केचित् केचित्तु शश प्रुतगताविति । Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *śas* and शश *śaś*.

† अय् *ri* forms the perf. आर *ara*, 3rd pers. dual आरतुः *ārátuh*. अय् *richh* forms आनर्च्ये *ānarchhya*, 3rd pers. dual आनर्च्यतुः *ānarchyātuh*. (Pāṇ. vii. 4, 11.)



Roots ending in उ u, ऊ ū, change these vowels always into उव uv.

Most roots ending in अरि, change the vowel to अर ar (Pāṇ. VII. 4, 11).  
गृ grī, जगरतुः jagarātuh\*.

नी nī, निनिव niny-ivā, we two have led. श्री śrī, शिश्रियिष śiśriy-ivā, we two have gone. कृ kṛi, चक्रयुः chakr-āthuh, you two have done. स्तृ strī, तस्तारयुः tastar-āthuh, you two have spread. यु yu, युयुवयुः yuyuv-āthuh, you two have joined. स्तु stu, तुष्टुवयुः tushtuv-āthuh, you two have praised. कृ kṛi, चकारयुः chakar-āthuh, you two have scattered.

## CHAPTER XI.

### THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे ire, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुहे duduḥ-ré.

\* In अृ ṛī, दृ ḍrī, and पृ prī a further shortening may take place; शसरतुः śasaratuh being shortened to शसतुः śasratuh, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इ i ?
2. When is it *optional* to insert or to omit the इ i ?
3. When is it *necessary* to insert the इ i ?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ i. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. vii. 2, 35) that every termination beginning originally with a consonant (except य y) takes the इ i, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. vii. 2, 10), are not allowed to take the intermediate इ i in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य y). (Note—The reduplicated perfect and its participle in वसृ *ras* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in सा *ā*.
2. All monosyllabic roots ending in इ i, except श्रि *śri*, to attend (21, 31)\*; श्रि *śri*, to grow (23, 41). (Note—स्मि *smi*, to laugh, must take इ i in the Desiderative. Pāṇ. vii. 2, 74.)
3. All monosyllabic roots ending in ई ई, except डी *ḍi*, to fly (22, 72; 26, 26. *anuddāta*), and शी *śi*, to rest (24, 22).
4. All monosyllabic roots ending in उ u, except यु *yu*, to mix (24, 23; not 31, 9); रु *ru*, to sound (24, 24); नु *nu*, to praise (24, 26; 28, 104?); क्षु *kshu*, to sound (24, 27); क्षु *kshu*, to sharpen (24, 28). सु *su*, to flow (24, 29), takes इ i in Parasmaipada (Pāṇ. vii. 2, 36). (Note—स्तु *stu*, to praise, and सु *su*, to pour, take इ i in the First Aorist Parasmaipada. Pāṇ. vii. 2, 72.)

\* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritae*, 1841.

5. All monosyllabic roots ending in चृ *ṛi*, except वृ *ṛi*, to choose (31, 38).

Important exception : in the Fut. and Cond. in स्य *syā*, all verbs in चृ *ṛi* take इ *i* (Pāṇ. VII. 2, 70).

सृ *sṛi*, to sound, may take इ *i* (Pāṇ. VII. 2, 44). भृ *bhṛi*, to carry, may take इ *i* in the Desider. (Pāṇ. VII. 2, 49). दृ *dṛi*, to regard, धृ *dhṛi*, to hold, and चृ *ṛi*, to go, take इ *i* in the Desider. (Pāṇ. VII. 2, 74, 75).

In the Benedictive and First Aorist Ātmanepada verbs ending in चृ *ṛi* and beginning with a conjunct consonant may take इ *i* (Pāṇ. VII. 2, 43).

6. All monosyllabic roots ending in ऐ *e*, ऐ *ai*, ओ *o*.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and चृ *ṛi*, must not take इ *i*.

7. Of roots ending in क *k*, शक *śak*, to be able (26, 78; 27, 15).

8. Of roots ending in च *ch*, पच *pach*, to cook (23, 27); वच् *vac*, to speak (24, 55); मुच् *muc*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *rich*, to separate (29, 5).

9. Of roots ending in छ *chh*, प्रच्छ *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pāṇ. VII. 2, 75).

10. Of roots ending in ज *j*, स्नज् *śnāj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *śāj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रंज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (27, 11); विज् *riñj*, to separate (25, 12; not 28, 9, or 29, 23); [Kā]. मृज् *mij*; युज् *yuj*, to meditate (26, 68), to join (29, 7); मृज् *srij*, to let off (26, 69; 28, 121); धृज् *bhrāj*, to bake (28, 4, except Desider.); मज्ज *majj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuñj*, to bend (28, 124), to protect (29, 17); भञ्ज *bhañj*, to break (29, 16).

11. Of roots ending in हृ *d*, हृद् *had*, to evacuate (23, 81); स्कृद् *skrud*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *rid*, to be (26, 62); स्विद् *srid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sud*, to droop (28, 133); शद् *śud*, to perish (28, 134); विद् *rid*, to find (28, 138? 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).

12. Of roots ending in धृ *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *rādh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitvā* (Pāṇ. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बध् *bandh*, to bind (31, 37).

13. Of roots ending in नृ *n*, हनृ *han*, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute बध् *badh*; मनृ *man*, to think (26, 67).

14. Of roots ending in पृ *p*, तिपृ *tip*, to pour (10, 1?); सृपृ *srip*, to go (23, 14); तपृ *tap*, to heat (23, 16; 26, 50); शपृ *śap*, to swear (23, 31; 26, 59); वपृ *rap*, to sow (23, 34); स्वपृ *svap*, to sleep (24, 60); आपृ *āp*, to reach (27, 14); क्षिपृ *kship*, to throw (28, 5); लुपृ *lup*, to cut (28, 137); लिपृ *lip*, to anoint (28, 139); छुपृ *chhup*, to touch (28, 125). (Note—वृपृ *trip* and दृपृ *drip*, which are generally included, may take इ *i*, according to Pāṇ. VII. 2, 45.)

15. Of roots ending in बभृ *abh*, रभृ *rabh*, to desire (23, 5); लभृ *labh*, to take (23, 6); यभृ *yabh*, coire (23, 11).

16. Of roots ending in **म्**, **रम्** *ram*, to play (20, 23); **नम्** *nam*, to incline (23, 12); **यम्** *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pāṇ. vii. 2, 73). **गम्** *gam*, to go (23, 13), but it takes इ i before स् s of Fut., Cond., and Deside. Par. (Pāṇ. vii. 2, 58). Also **क्रम** *kram*, to step (13, 31), in Âtin. (Pāṇ. vii. 2, 31).
17. Of roots ending in **श्**, **क्रुश्** *krus*, to shout (20, 26); **दृश्** *dris*, to see (23, 19); **दंश्** *danis*, to bite (23, 20); **लिश्** *lis*, to be small (26, 70; 28, 127); **दिश्** *dis*, to show (28, 3); **रुश्** *rus*, to hurt (28, 126); **रिश्** *ris*, to hurt (28, 126); **स्पृश्** *spis*, to touch (28, 128); **विश्** *vis*, to enter (28, 130); **मृश्** *mrīs*, to rub (28, 131).
18. Of roots ending in **प्**, **कृप्** *krish*, to draw (23, 21; 28, 6); **त्रिप्** *trish*, to shine (23, 32); **द्विप्** *dvish*, to hate (24, 3); **विप्** *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); **पुप्** *pūsh*, to nourish (26, 73; not 17, 50); **शुप्** *śush*, to dry (26, 74); **तुप्** *tush*, to please (26, 75); **दुप्** *dush*, to spoil (26, 76); **घ्रिप्** *ghrish*, to embrace (26, 77); **शिप्** *śish*, to distinguish (29, 14); **पिप्** *pish*, to pound (29, 15).
19. Of roots ending in **स्**, **वस्** *vas*, to dwell (23, 30), except Part. **उषितः** *ushitah* and Ger. **उषित्वा** *ushitvā* (Pāṇ. vii. 2, 52); **यस्** *ghas*, to eat (17, 65, as substitute for **अद्** *ad*).
20. Of roots ending in **हृ**, **रुहृ** *ruh*, to grow (20, 29); **दहृ** *dah*, to burn (23, 22); **मिहृ** *mih*, to sprinkle (23, 23); **वहृ** *vah*, to carry (23, 35); **दुहृ** *dah*, to milk (24, 4; not 17, 87); **दिहृ** *dih*, to smear (24, 5); **लिहृ** *lih*, to lick (24, 6); **नहृ** *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

- A. In the future (formed by **ता** *tā*), the future and conditional (formed by **स्य** *syā*), the desiderative, and the participle in **त** *ta* (Pāṇ. vii. 2, 15; 44), the verb **क्लृप्** *klip* must not take इ i, if used in the Parasmaipada. (Pāṇ. vii. 2, 60.)

**क्लृप्** *klip*, to shape, Fut. **कल्प्ता** *kalptā*, Fut. **कल्पस्यति** *kalpsyati*, Cond. **अकल्पस्यत्** *akalpsyat*; Desid. **चिकल्पति** *chiklipyati*; Part. **क्लृप्तः** *klīptah*.

- B. In the future and conditional (formed by **स्य** *syā*), the desiderative base, and the participle in **त** *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pāṇ. vii. 2, 59.)

**वृत्** *ṛrit*, to exist, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vīṛitsati*; Part. **वृत्तः** *ṛritah*. (Pāṇ. vii. 2, 15; 56.)

**वृष्** *ṛridh*, to grow, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vīṛitsati*; Part. **वृद्धः** *ṛridhah*.

**स्यद्** *syand*, to drop, Fut. **स्यत्स्यति** *syantsyati*, Cond. **अस्यत्स्यत्** *asyantsyat*; Desid. **सिस्यत्सति** *sīsyantsati*; Part. **स्यन्नः** *syannah*.

**शृष्** *śridh*, to hurt, Fut. **शर्त्स्यति** *śartsyati*, Cond. **अशर्त्स्यत्** *aśartsyat*; Desid. **शिशृत्सति** *śīśritsati*; Part. **शृद्धः** *śridhah*.

- C. In the desiderative bases, and in the participle in **त** *ta*, monosyllabic roots ending in **उ** *u*, **ऊ** *ū*, **ऋ** *ṛi*, **ॠ** *ṛi*, and **ग्रहृ** *grah*, to take, and **गुहृ** *guh*, to hide, do not take इ i. (Pāṇ. vii. 2, 12.)

**भू** *bhū*, to be, **बुभूषति** *bubhūshati*; Part. **भूतः** *bhūtah*.

**ग्रहृ** *grah*, **जिघृक्षति** *jighṛikshati*; Part. **गृहीतः** *grihītah* (long ī by special rule, cf. Pāṇ. vii. 2, 37).

**गुहृ** *guh*, **जुघृक्षति** *jughukshati*; Part. **गूढः** *gūdhah* (cf. Pāṇ. vii. 2, 44).

(Verbs ending in **ऋ** *ṛi* and **ॠ** *ṛi* are liable to exceptions. See § 337. Pāṇ. vii. 2, 38-41.)

- D. Participial formations.

1. Roots which *may* be without the इ i in any one of the general tenses, *must* be without it in the participle in **त** *ta*.

(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, ऊ ū, ऋ ṛi, ॠ ṛi, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु yu, to join, युतः *yu-taḥ*, युतवान् *yu-tavān*, युत्वा *yu-tvā*. (Pāṇ. VII. 2, 11.)

लृ lū, to cut, लूनः *lū-nah*, लूनवान् *lū-navān*, लृत्वा *lū-tvā*. (Except पू pū, § 335, II. 6.)

वृ ṛi, to cover, वृतः *ṛi-taḥ*, वृतवान् *ṛi-tavān*, वृत्वा *ṛi-tvā*.

गाह् gāh, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता *gāh-i-tā* or गाढा *gāḍhā*; hence its participle गाढः *gāḍhaḥ* only.

गुप् gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोषिता *gop-i-tā* or गोप्ता *gop-tā*; hence its participle गुप्तः *guptaḥ* only.

2. Roots which by native grammarians are marked with technical सा ḍ or ई i do not take इ i in the participle in त ta. (Pāṇ. VII. 2, 14, 16.) \*

स्विद् svid, to sweat (marked as निष्विदा *nishvidā*); स्विन्नः *srinnah*.

लज् laj, to be ashamed (marked as ओलजी *olaji*); लग्नः *lagnah*.

*List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.*

अि ṛi, to go; अितः *śritah*, अित्वा *śritrā*. (Pāṇ. VII. 2, 11.) See § 332, 2.

प्ति śri, to swell; जूनः *śūnah*. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुम् kshubh, to shake; क्षुम्भः *kshubdhaḥ*, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

स्वन् swan, to sound; स्वांतः *srāntah*, if it means the mind.

ध्वन् dhvan, to sound; ध्वांतः *dhvāntah*, if it means darkness.

लग् lag, to be near; लग्नः *lagnah*, if it means attached.

म्लेच् mlecchh, to speak indistinctly; म्लिश्तः *mlishṭah*, if it means indistinct.

विरिम् virebh, to sound; विरिम्भः *viribdhah*, if it refers to a note.

फण् phan, to prepare; फांटः *phāṇṭah*, if it means without an effort.

बाह् rāh, to labour; बाढः *rāḍhaḥ*, if it means excessive.

धृष् dhrish, to be confident; धृष्टः *dhrishṭah*, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् viśas, to praise; विशस्तः *viśastah*, if it means arrogant.

द्रुद् drih, to grow; दृढः *drīḍhaḥ*, if it means strong. (Pāṇ. VII. 2, 20.)

परिपृह् parirīḥ, to grow; परिपृढः *parirīḍhaḥ*, if it means lord. (Pāṇ. VII. 2, 21.)

कश् kash, to try; कष्टः *kashṭah*, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् ghush, to manifest; घुष्टः *ghushṭah*, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्दे ard, with the prepos. सं sam, नि ni, वि vi, अखेः *arṇṇah*; समखेः *samarṇṇah*, plagued. (Pāṇ. VII. 2, 24.)

अर्दे ard, with the prepos. अभि abhi; अभ्यर्खेः *abhyarṇṇah*, if it means near. (Pāṇ. VII. 2, 25.)

वृत् cṛit (as causative), वृत्तः *cṛittah*, if it means read.

\* मिद् mid, to be soft, though having a technical सा ḍ, may, in certain senses, form its participle as मेदिता *meditah* or मिन्नः *minnah* (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical सा ḍ.

*Intermediate इ i in the Reduplicated Perfect.*

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13).

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-ra*; but संचस्करिष *sañchaskarira*; 2nd pers. sing. संचस्करिष *sañchaskaritha*.
2. गृ *gṛi*, to go, समृव *sasṛi-ra*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-ra*.
4. वृ *vṛi* (वृम् *vṛiñ* and वृङ् *vṛiñ\**), to choose, Par. ववृव *varṛi-ra* †, Atm. ववृवहे *varṛi-rahe*, ववृषे *varṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushṭu-ra*. तुष्टोष *tushṭo-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-ra*. दुद्रोष *dudro-tha*.
7. सु *sru*, to flow, सुस्रुव *susru-ra*. सुस्रोष *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-ra*. शुश्रोष *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before ष *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्षे *varar-tha*, however, being restricted to the Veda, ववरिष *vararitha* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.

या *yā*, to go; Fut. याता *yātā*; ययाष *yayā-tha*.

चि *chi*, to gather; Fut. चेता *chetā*; चिचेष *chiche-tha*.

3. In roots ending in consonants and having an अ *a* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.

पच *pach*, to cook; Fut. पक्ता *pektā*; पपकष *papak-tha*.

But कृषति *kṛishati*, he drags; Fut. कर्षी *karshī*; चकपिष *chakarsh-i-tha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pāṇ. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेचिष *pechitha*, besides पपकष *papaktha*; इयनिष *iyajitha*, besides इयष्ट *iyashṭha*; also ययिष *yayitha*, चिचयिष *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tā*).

\* वृम् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृम् *vṛiñ*, (34, 8) आवरणे *avarane*, Chur. वृम् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिष *vararira*, which Westergaard mentions, may be derived from another root वृ *ṛi*, the rule of Pāṇini being restricted by the commentator to वृम् *vṛiñ* and वृङ् *vṛiñ*.

Exceptions :

1. In मृन् *srij* and दृग् *dris*, the omission is optional.  
मृन् *srij*, मछश् *sasrashtha*, or समृजिथ *sasrijitha*.
2. The verbs अति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.  
अद् *ad*, आदिथ *ād-i-tha*, (exception to No. 3.)  
चृ *ri*, आरिथ *ār-i-tha*, (exception to No. 2.)  
ये *rye*, विव्ययिथ *vicay-i-tha*, (exception to No. 2.)

*Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.*

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *syā* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. *For all General Tenses, except the Reduplicated Perfect.*

Omit इ i,

1. Before त *ta*, सन् *san*, स्य *syā*, ता *tā*, सिच् *sich*, लिङ् *liṅ*  
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *syā*, ता *tā* :  
In कृप् *kṛip*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *syā* :  
In वृत् *vṛit*, वृष्ट् *vṛiṣṭh*, स्यद् *syand*, गृष्ट् *gṛiṣṭh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san* :  
In monosyllabic verbs ending in उ, ऊँ, च्, च् *ri*, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before त *ta* :  
a. All verbs which by native grammarians are marked with आँ, ईँ, or ऊँ \*.  
b. The verb श्री *śrī* and others enumerated in a general list, § 333, D.

II. *For the Reduplicated Perfect.*

Omit इ i,

1. Before all terminations, except इरे *ire* :  
In eight verbs, mentioned § 334.
2. Before य *tha*, 2nd pers. sing. :  
All verbs of § 332 ending in vowels } if without इ i in the  
All verbs of § 332 ending in consonants with अ *a* as radical vowel } periphrastic future.

*Optional insertion of इ i.*

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

\* The technical उप shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

I. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.

1. In the verbs सू *svri*; Per. Fut. स्वरीता *svar-i-tā*, or स्वरीता *svartā*, &c. (Pāṇ. VII. 2, 44.) (Except future in स्य *syā*, स्वरिष्यति *svarishyati* only. Pāṇ. VII. 2, 70.)

सू *śā* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *soṭā*, &c.

धू *dhū* (not as Tud), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Pa. asmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical आ *ā* (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. 1.)

But अञ्ज *añj* (though marked अञ्जू *añjū*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)

आंजिषुः *āñjishuḥ*.

3. In the eight verbs beginning with रप् *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) रप् *radh*, to perish, रयिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नञ् *naś*, to vanish, नशिता *naś-i-tā*, or नंदा *naṁśhā*.

(26, 86) तृप् *trip*, to delight, तयिता *tarp-i-tā*, or तती *tarptā*, or तप्ता *trapṭā*.

(26, 87) दृप् *drip*, to be proud, दर्पिता *darp-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) दुह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोधा *drogdhā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *moḍhā*.

(26, 90) मुह् *muh*, to vomit, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *moḍhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *sneh-i-tā*, or स्नेग्धा *snegdhā*, or स्नेढा *sneḍhā*.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb कुष *kush* (Chur class), preceded by निर् *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त् *t* :

In the verbs इष् *ish* (Tud only), सह् *sah*, लुभ् *lubh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence इष्टः *ishṭah* only, but either इष्टा *ishṭā* or इष्टिन्ता *ishṭintā*.

2. Before *ārdhadhātukas* beginning with स् *s*, but not in the aorist :

In the verbs कृत् *kṛit*, to cut; चृत् *chṛit*, to kill; छृद् *chhṛid*, to play; तृद् *trid*, to strike; नृत् *nṛit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vri*, and all verbs ending in च् *ri*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इष् *ir*, and in च् *ridh*, भ्रस्ज् *bhrasj*, दम्भ् *dambh*, श्रि *śri*, सू *svri*, यु *yu*, ऊर्णु *ūrṇu*, भृ *bhri* (Bhū class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the *Ātmanepada* :

In the verb वृ *vri*, and all verbs ending in च् *ri* (Pāṇ. VII. 2, 42). The च् *ri* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in च् *ri* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)



5. Before the gerundial termination त्वा *tvā* :

In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शांत्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in त्ता *ta* :

In the verb क्लिञ् *kliñ*. (Pāṇ. VII. 2, 50.)

क्लिशित्वा *kliśitvā* or क्लिष्टा *kliṣṭā*, क्लिशितः *kliśitaḥ* or क्लिष्टः *kliṣṭaḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must take इ i in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations ता *ta* or ना *na* : (see also § 333, D. 2, note) :

In the verbs दम् *dam*, to tame, दान्तः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शान्तः *śāntaḥ* or शमितः *śamitaḥ*.

पूरं *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.

स्पर्श *spāś*, to touch, स्पष्टः *spāṣṭaḥ* or स्पर्शितः *spāśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुश् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, आन्तः *āntaḥ* or अमितः *amitaḥ*.

त्वरं *tvār*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvāritaḥ*.

संयुष् *saṅ-ghush*, to shout, संयुष्टः *saṅghuṣṭaḥ* or संयुषितः *saṅghuṣitaḥ*. (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वान्तः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (See § 333, D. 2.)

हृष् *hrish*, to rejoice, हृष्टः *hrishṭaḥ* or हृषितः *hrishitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* \*.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān*.

यिद् *rid*, to know, विविदिवान् *vividivān* or विविद्धान् *vividhān*.

विश्रि *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृश् *drīś*, to see, ददृशिवान् *dadrīśivān* or ददृश्वान् *dadrīśvān*.

## Necessary insertion of इ i.

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ *ā* (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् *aś*, to eat, आशिवान् *āśivān*.

In the verb जश् *għas*, to eat, जशिवान् *jakṣivān*.

Other verbs reject it.

\* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before **स्य** *sya* of the future and conditional :

In all verbs ending in **चृ** *ri*, and in **हन्** *han* (Pāṇ. vii. 2, 70). In **गम्** *gam*, if used in the Parasmaipada (Pāṇ. vii. 2, 58)

3. Before the terminations of the first aorist (**सिच्** *sich*):

In the verbs **स्तु** *stu*, **सु** *su*, **धू** *dū* in the Parasmaipada (Pāṇ. vii. 2, 72). Thus from **स्तु** *stu*, to praise, First Aorist (First Form), **अस्तासिचं** *astāvisham*; but in the Âtmanepada, **अस्तोषि** *astoshi*.

4. Before the terminations of the desiderative (**सन्** *scn*):

In the verbs **कृ** *kṛi*, **गृ** *grī*, **दृ** *dri*, **धृ** *dhri*, and **प्रच्छ** *prachh* (Pāṇ. vii. 2, 75); and in **गम्** *gam*, if used in the Parasmaipada (Pāṇ. vii. 2, 58).

In the verbs **स्मि** *smi*, **पू** *pū*, **चृ** *ri*, **अञ्ज** *añj*, and **अज्ज** *as*. (Pāṇ. vii. 2, 74.)

5. Before the gerundial **त्वा** *tva* and the participial termination **ता** *ta*. (Pāṇ. vii. 2, 52-54.)

In the verbs **वस्** *vas*, to dwell; **क्षुप्** *kshudh*, to hunger; **अञ्च** *añch*, to worship; **लुभ्** *lubh*, to confound (Dhātupāṭha 28, 22).

6. Before **त्वा** *tva* only :

In **जृ** *jṛi*, to grow old; **व्रश्च** *vraśch*, to cut. (Pāṇ. vii. 2, 55.)

7. Before **थ** *tha*, 2nd pers. sing. reduplicated perfect :

In **अद** *ad*, to eat; **चृ** *ri*, to go; **खे** *eye*, to cover. **आदिथ** *āditha*, against § 335, 3; **आरिथ** *āritha*, § 335, 3, note; **विष्यथिथ** *vivyayitha*.

§ 339. The vowel ई *i* thus inserted is never liable to Guṇa or Vriddhi.

*Insertion of the long ई i.*

§ 340. Long ई *i* may be substituted for the short when subjoined to a verb ending in **चृ** *ri*, also to **वृ** *vri*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. vii. 2, 38-40.)

**तृ** *trī*; Per. Fut. **तरीता** *taritā* or **तरिता** *toritā*, &c.; but Perf. 2nd pers. sing. **तेरिथ** *teritha*. I. Aor. Par. 3rd pers. plur. **अतारिषुः** *atārishuh*; Bened. 3rd pers. sing. **तरिषीष्ट** *tarishishṭa*.\*

**वृ** *vri*; Per. Fut. **वरीता** *varitā* or **वरिता** *varitā*; but Perf. **ववरिथ** *vavaritha*; Aor. Par. **अवारिषुः** *avarishuh*; Bened. **वरिषीष्ट** *varishishṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have ई *i*. (Pāṇ. vii. 2, 41-42), which, if used, is liable to be changed to ई *i*; not, however, as far as I can judge, in the benedictive Âtmanepada.

**तृ** *trī*; Des. **तितरिषति** *titarishati*; **तितरीषति** *titarishati*; **तितीषति** *tittṛshati*; Aor. Âtm. **अतरिष्ट** *atarishṭa*, **अतरीष्ट** *atarishṭa*, and **अतोष्ट** *atirshṭa*; Bened. **तरिषीष्ट** *tarishishṭa*, **तीषीष्ट** *tirshishṭa*.

**वृ** *vri*; Des. **विवरिषते** *vivarishate*; **विवरीषते** *vivarishate*; **वुवृषते** *carishate*; Aor. Âtm. **अवरिष्ट** *avarishṭa*, **अवरीष्ट** *avarishṭa*, and **अवृष्ट** *arishṭa*; Bened. **वरिषीष्ट** *varishishṭa*, **वृषीष्ट** *vriishishṭa*.

The verb **ग्रह** *grah*, too, takes the long ई *i*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. vii. 2, 37.)

**ग्रह** *grah*; Per. Fut. **ग्रहीता** *grahitā*; Inf. **ग्रहीतुं** *grahītum*; but Perf. **जगृहिम** *jagrīhima*.

\* The forms given in the Calcutta edition of Pāṇini vii. 2, 42, **वरिषीष्ट** *varishishṭa*, **अतरीषीष्ट** *atarishishṭa*, are wrong. (See Pāṇ. vii. 2, 39.)

*Periphrastic Perfect.*

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing **आँ** *ām* (an accusative termination of a feminine abstract noun in **आ** *ā*) to the verbal base, and adding to this the reduplicated perfect of **कृ** *kṛi*, to do, **भू** *bhū*, to be, or **अस्** *as*, to be.

**उद्** *und*, to wet, **उंदांचकार**, **बभूव**, **आस**, *undāmchakāra, babhūva, āsa*.

**चरुस्** *chakās*, to shine, **चकासांचकार**, **बभूव**, **आस**, *chakāsāmchakāra, babhūva, āsa*.

**बोधय** *bodhaya*, to make known, **बोधयांचकार**, **बभूव**, **आस**, *bodhayāmchakāra, babhūva, āsa*.

After verbs which are used in the *Ātmanepada*, the auxiliary verb **कृ** *kṛi* is conjugated as *Ātmanepada*, but **अस्** *as* and **भू** *bhū* in the *Parasmaipada*. Hence from **एधते** *edhate*, he grows,

**एधांचक्रे** *edh-dmchakre*; but **बभूव** *babhūva* and **आस** *āsa*.

In the passive all three auxiliary verbs follow the *Ātmanepada*.

§ 343. Intensive bases which can take *Guṇa*, take it before **आँ** *ām*; desiderative bases never admit of *Guṇa*. (§ 339.)

**बोभू** *bobhū*, frequentative base of **भू** *bhū*, **बोभवांचकार** *bobhavāmchakāra*.

But **बुबोधिष्** *bubodhiṣ*, desiderative base of **बुध्** *budh*, **बुबोधिषांचकार** &c. *bubodhiṣāmchakāra* &c.

*Paradigms of the Reduplicated Perfect.*

1. Verbal bases in **आ** *ā*, requiring intermediate **इ** *i*.

**धा** *dhá*, to place.

PARASMAIPADA.			ĀTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. <b>दधाँ</b> <i>dadhau</i>	<b>दधिव</b> <i>dadhivá</i>	<b>दधिम</b> <i>dadhimá</i>	<b>दधे</b> <i>dadhé</i>	<b>दधिवहे</b> <i>dadhiváhe</i>	<b>दधिमहे</b> <i>dadhimáhe</i>
2. { <b>दधाथ</b> <i>dadhátha</i> or <b>दधिथ</b> <i>ladhitha</i> *	<b>दधथुः</b> <i>dadháthuh</i>	<b>दध</b> <i>dadhá</i>	<b>दधिथे</b> <i>dadhishé</i>	<b>दधाथे</b> <i>dadháthe</i>	<b>दधिथे</b> <i>dadhidhvé</i>
3. <b>दधाँ</b> <i>dadhau</i>	<b>दधथुः</b> <i>dadháthuh</i>	<b>दधुः</b> <i>dadhúh</i>	<b>दधे</b> <i>dadhé</i>	<b>दधाते</b> <i>dadháte</i>	<b>दधिरे</b> <i>dadhiré</i>

2. Verbal bases in **इ** *i* and **ई** *ī*, preceded by one consonant, and requiring intermediate **इ** *i*.

**नी** *ní*, to lead.

1. { <b>निनाय</b> <i>nindya</i> or <b>निनय</b> <i>nindya</i>	<b>निनिव</b> <i>ninyivá</i>	<b>निनिम</b> <i>ninyimá</i>	<b>निन्ये</b> <i>ninyé</i>	<b>निनिवहे</b> <i>ninyiváhe</i>	<b>निनिमहे</b> <i>ninyimáhe</i>
2. { <b>निनेथ</b> <i>ninētha</i> or <b>निनयिथ</b> <i>ninayitha</i> *	<b>निन्यथुः</b> <i>ninyáthuh</i>	<b>निन्य</b> <i>ninyá</i>	<b>निनिथे</b> <i>ninyishé</i>	<b>निन्याथे</b> <i>ninyáthe</i>	<b>निनिथे</b> or <b>ने</b> (§ 105) <i>ninyidhvé</i> or <i>-dhvé</i>
3. <b>निनाय</b> <i>nindya</i>	<b>निन्यथुः</b> <i>ninyáthuh</i>	<b>निन्युः</b> <i>ninyúh</i>	<b>निन्ये</b> <i>ninyé</i>	<b>निन्याते</b> <i>ninyáte</i>	<b>निनिरे</b> <i>ninyiré</i>

## 3. Verbal bases in धृ, preceded by one consonant, and requiring intermediate इ i.

धृ dhri, to hold.

1. { दधार dadhára or दधर dadhára	दधिव dadhrivá	दधिम dadhrimá	नधे dadhré	दधिवहे dadhriváhe	दधिमहे dadhrimáhe
2. दधये dadhárti *	दधयुः dadhrátuh	दध dadhrá	दधिधे dadhrishé	दधाये dadhráthe	दधिधे or द्धे dadhrishré or -dhré
3. दधार dadhára	दधतुः dadhrátuh	दधुः dadhrúh	दधे dadhré	दधाते dadhráte	दधिरे dadhriré

## 4. Verbal bases in कृ, preceded by one consonant, not admitting intermediate इ i.

कृ kṛi, to do.

1. { चकार chakára or चकर chakára	चकृव chakrivá	चकृम chakrimá	चक्रे chakré	चकृवहे chakriváhe	चकृमहे chakrimáhe
2. चकये chakártha	चक्रयुः chakrátuh	चक्र chakrá	चकृधे chakrishé	चक्राये chakráthe	चकृधे chakrishré
3. चकार chakára	चक्रतुः chakrátuh	चक्रुः chakrúh	चक्रे chakré	चक्राते chakráte	चक्रिरे chakriré

## 5. Verbal bases in क्रि or क्री, preceded by two consonants, and requiring intermediate इ i.

क्रि krí, to buy.

1. { चिक्राय chikráya or चिक्रय chikráya	चिक्रियिव chikriyivá	चिक्रियिम chikriyimá	चिक्रिये chikriyé	चिक्रियिवहे chikriyiváhe	चिक्रियिमहे chikriyimáhe
2. { चिक्रेय chikrétha or चिक्रियिथ chikrayitha	चिक्रिययुः chikriyátuh	चिक्रिय chikriyá	चिक्रियिधे chikriyishé	चिक्रियाये chikriyáthe	चिक्रियिधे or द्धे chikriyidhré or -dhré
3. चिक्राय chikráya	चिक्रियतुः chikriyátuh	चिक्रियुः chikriyúh	चिक्रिये chikriyé	चिक्रियाते chikriyáte	चिक्रियिरे chikriyiré

## 6. Verbal bases in यु or ऊ, preceded by one or two consonants, and requiring intermediate इ i.

यु yu, to join.

1. { युयाव yuyáva or युयव yuyára	युयुविव yuyuvivá	युयुविम yuyuvimá	युयुवे yuyuré	युयुविवहे yuyuviváhe	युयुविमहे yuyuvimáhe
2. युयुविथ yuyavitha †	युयुवयुः yuyuvátuh	युयुव yuyuvá	युयुविधे yuyuvishé	युयुवाये yuyuváthe	युयुविधे or द्धे yuyuvidhré or -dhré
3. युयाव yuyáva	युयुवतुः yuyuvátuh	युयुवुः yuyuvúh	युयुवे yuyuré	युयुवाते yuyuváte	युयुविरे yuyuviré

## 7. Verbal bases in तु, preceded by one or two consonants, and not admitting the intermediate इ i.

तु stu, to praise.

1. { तुष्टाव tushṭáva or तुष्टव tushṭára	तुष्टव tushṭuvá	तुष्टुम tushṭumá	तुष्टुवे tushṭuvé	तुष्टुवहे tushṭuváhe	तुष्टुमहे tushṭumáhe
2. तुष्टोथ tushṭótha ‡	तुष्टुवयुः tushṭuvátuh	तुष्टुव tushṭuvá	तुष्टुधे tushṭuvishé	तुष्टुवाये tushṭuváthe	तुष्टुधे tushṭuvishré
3. तुष्टाव tushṭáva	तुष्टुवतुः tushṭuvátuh	तुष्टुवुः tushṭuvúh	तुष्टुवे tushṭuvé	तुष्टुवाते tushṭuváte	तुष्टुविरे tushṭuviré

\* § 335, 2, and § 335, 3.

† If यु yu is taken from Dhātupāṭha 31, 9, it may form युयोष yuyótha. (See § 335, 2, and Westergaard, Radices, p. 46. note.)

‡ Bharadvāja might allow तुष्टविथ tushṭavitha even against Pān. VII. 2. 15.

8. Verbal bases in **स्तृ** *stṛi*, preceded by *two* consonants, and requiring intermediate इ *i*.  
**स्तृ** *stṛi*, to spread.

1. {	तस्तार <i>tastāra</i> or तस्तर <i>tastāra</i>	तस्तरिष <i>tastariṣā</i>	तस्तरिम <i>tastarimā</i>	तस्तरे <i>tastarē</i>	तस्तरिषहे <i>tastariṣāhe</i>	तस्तरिमहे <i>tastarimāhe</i>
2.	तस्तारथे <i>tastārtha</i>	तस्तरपुः <i>tastarāthuh</i>	तस्तर <i>tastarā</i>	तस्तरिषे <i>tastarishē</i>	तस्तरापे <i>tastarāthe</i>	तस्तरिष्वे or °द्वे <i>tastaridhvē</i> or <i>-dhwē</i>
3.	तस्तार <i>tastāra</i>	तस्तरतुः <i>tastarātuh</i>	तस्तरुः <i>tastarūh</i>	तस्तरे <i>tastarē</i>	तस्तराते <i>tastarāte</i>	तस्तरिरे <i>tastarirē</i>

9. Verbal bases in **कृ** *krī*, requiring intermediate इ *i*.  
**कृ** *krī*, to scatter.

1. {	चकार <i>chakāra</i> or चकरे <i>chakāra</i>	चकारिष <i>chakariṣā</i>	चकारिम <i>chakarimā</i>	चकरे <i>chakarē</i>	चकारिषहे <i>chakariṣāhe</i>	चकारिमहे <i>chakarimāhe</i>
2.	चकारिष <i>chakaritha</i>	चकरपुः <i>chakarāthuh</i>	चकर <i>chakarā</i>	चकारिषे <i>chakarishē</i>	चकारापे <i>chakarāthe</i>	चकारिष्वे or °द्वे <i>chakaridhvē</i> or <i>-dhwē</i>
3.	चकार <i>chakāra</i>	चकरतुः <i>chakarātuh</i>	चकरुः <i>chakarūh</i>	चकरे <i>chakarē</i>	चकाराते <i>chakarāte</i>	चकारिरे <i>chakarirē</i>

10. Verbal bases in consonants, requiring intermediate इ *i*.  
**तुद** *tud*, to strike.

1.	तुतोद <i>tutóda</i>	तुतुदिष <i>tutudiṣā</i>	तुतुदिम <i>tutudimā</i>	तुतुदे <i>tutudē</i>	तुतुदिषहे <i>tutudiṣāhe</i>	तुतुदिमहे <i>tutudimāhe</i>
2.	तुतुदिष <i>tutoditha</i>	तुतुदपुः <i>tutuddāthuh</i>	तुतुद <i>tutudā</i>	तुतुदिषे <i>tutudishē</i>	तुतुदापे <i>tutuddāthe</i>	तुतुदिष्वे <i>tutudidhvē</i>
3.	तुतोद <i>tutóda</i>	तुतुदतुः <i>tutudātuh</i>	तुतुदुः <i>tutudūh</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutudāte</i>	तुतुदिरे <i>tutudirē</i>

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.  
**तन्** *tan*, to stretch.

1. {	तेनान <i>tatāna</i> or ततन <i>tatāna</i>	तेनिष <i>tenivā</i>	तेनिम <i>tenimā</i>	तेने <i>tenē</i>	तेनिषहे <i>tenivāhe</i>	तेनिमहे <i>tenimāhe</i>
2.	तेनिष <i>tenitha</i>	तेनपुः <i>tenāthuh</i>	तेन <i>tenā</i>	तेनिषे <i>tenishē</i>	तेनापे <i>tenāthe</i>	तेनिष्वे <i>tenidhvē</i>
3.	ततान <i>tatāna</i>	तेनतुः <i>tenātuh</i>	तेनुः <i>tenūh</i>	तेने <i>tenē</i>	तेनाते <i>tenāte</i>	तेनिरे <i>tenirē</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ *i*.  
**यज्** *yaj*, to sacrifice.

1. {	इयान <i>iyāja</i> or इयज <i>iyāja</i>	इजिष <i>ijivā</i>	इजिम <i>ijimā</i>	इजे <i>ijē</i>	इजिषहे <i>ijivāhe</i>	इजिमहे <i>ijimāhe</i>
2. {	इयज <i>iyāshā</i> or इयजिष <i>iyajitha</i>	इजपुः <i>ijāthuh</i>	इज <i>ijā</i>	इजिषे <i>ijishē</i>	इजापे <i>ijāthe</i>	इजिष्वे <i>ijidhvē</i>
3.	इयान <i>iyāja</i>	इजतुः <i>ijātuh</i>	इजुः <i>ijūh</i>	इजे <i>ijē</i>	इजाते <i>ijāte</i>	इजिरे <i>ijirē</i>

## 13. Verbal bases in consonants, requiring contraction, and intermediate ऋ i.

हन् *han*, to kill.

1. {	जघान <i>jaghāna</i> or जघन <i>jaghāna</i>	जग्निव <i>jaghniṇá</i>	जग्निम <i>jaghnimá</i>	जग्ने <i>jaghné</i>	जग्निवहे <i>jaghniṇádhe</i>	जग्निमहे <i>jaghnimádhe</i>
2. {	जघथ <i>jaghántha</i> or जघनिथ <i>jaghanitha</i>	जग्नुः <i>jaghnáthuḥ</i>	जग्न <i>jaghná</i>	जग्निथे <i>jaghnishé</i>	जग्नथे <i>jaghnádthe</i>	जग्निथे <i>jaghnidhvé</i>
3.	जघान <i>jaghāna</i>	जग्नतुः <i>jaghnátuḥ</i>	जग्नः <i>jaghnúḥ</i>	जग्ने <i>jaghné</i>	जग्नते <i>jaghnáte</i>	जग्नरे <i>jaghniré</i>

14. Verbal base भू *bhú* (irregular).

1.	बभूव <i>babhúva</i>	बभूविष <i>babhúvivá</i>	बभूविम <i>babhúvimá</i>	बभूवे <i>babhúvé</i>	बभूविषहे <i>babhúvivádhe</i>	बभूविमहे <i>babhúvimádhe</i>
2.	बभूविष <i>babhúvitha</i>	बभूवपुः <i>babhúvátuḥ</i>	बभूव <i>babhúvá</i>	बभूविषे <i>babhúvishé</i>	बभूवथे <i>babhúvádthe</i>	बभूविषे or °ध्वे <i>babhúvidhvé or -dhré</i>
3.	बभूव <i>babhúva</i>	बभूवतुः <i>babhúvátuḥ</i>	बभूवुः <i>babhúvúḥ</i>	बभूवे <i>babhúvé</i>	बभूवते <i>babhúváte</i>	बभूवरे <i>babhúviré</i>

## CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES  
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vriddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing च्च *ri* to इर *ir*, or, before consonants, to ईर *ír*, by Samprasâraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,  
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.  
(Except bases ending in conson.  
or च् णि, and not taking interm.  
इ i. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.  
(Except First Aor. II. Âtm. of  
verbs ending in conson., च् णि, or  
आ d. § 350-352.)

The base is not strengthened, and, if  
possible, weakened in :

1. The Participle in ण ता (unless it takes  
intermediate इ i).
2. The Gerund in त्वा tvā (unless it takes  
intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.  
(Except verbs in च् णि, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. इ i.)	First Aor. I. II.
भू <i>bhū</i>	भो <i>bho</i>	भविष्यति <i>bhaviṣhyāti</i>	अभविष्यत् <i>ābhaviṣhyat</i>	भविता <i>bhavitā</i>	भविषीष्ट <i>bhaviṣhiṣṭā</i>	अभविष्ट Âtm. <i>ābhaviṣṭā</i>
तुद् <i>tud</i>	तोद् <i>tod</i>	तोत्स्यति <i>totsyāti</i>	अतोत्स्यत् <i>ātotsyat</i>	तोत्ता <i>tottā</i>	(तुत्सीष्ट) <i>(tutsiṣṭā)</i>	अतोत्सीत् <i>ātautsīt</i>
दिष् <i>div</i>	देष् <i>dev</i>	देविष्यति <i>deriṣhyāti</i>	अदेविष्यत् <i>ādeviṣhyat</i>	देविता <i>devitā</i>	देविषीष्ट <i>deviṣhiṣṭā</i>	अदेवीत् <i>ādevit</i>
चुर् <i>chur</i>	चोरय् <i>choray</i>	चोरयिष्यति <i>chorayishyāti</i>	अचोरयिष्यत् <i>āchorayishyat</i>	चोरयिता <i>chorayitā</i>	चोरयिषीष्ट <i>chorayishishṭā</i>	
कृ <i>krī</i>	कर् <i>kar</i>	करिष्यति <i>karishyāti</i>	अकरिष्यत् <i>ākarishyat</i>	करिता <i>karitā</i>	करिषीष्ट <i>karishishṭā</i>	अकारीत् <i>ākārīt</i>
सु <i>su</i>	सो <i>so</i>	सोष्यति <i>soshyāti</i>	असोष्यत् <i>āsoshyat</i>	सोता <i>sotā</i>	सोषीष्ट <i>soshishṭā</i>	असावीत् <i>āsāvit</i>
तन् <i>tan</i>	तन् <i>tan</i>	तनिष्यति <i>tanishyāti</i>	अतनिष्यत् <i>ātanishyat</i>	तनिता <i>tanitā</i>	तनिषीष्ट <i>tanishishṭā</i>	अतनीत् or अतानीत् <i>ātanīt or ātānīt</i>
क्री <i>krī</i>	क्रे <i>kre</i>	क्रेष्यति <i>kreshyāti</i>	अक्रेष्यत् <i>ākreshyat</i>	क्रेता <i>kretā</i>	क्रेषीष्ट <i>kreshishṭā</i>	अक्रेषीत् <i>ākraishṭ</i>
द्विष् <i>dvish</i>	द्वेष् <i>dvesh</i>	द्वेक्ष्यति <i>dveṣhyāti</i>	अद्वेक्ष्यत् <i>ādveṣhyat</i>	द्वेष्टा <i>dveshṭā</i>	(द्विक्षीष्ट) <i>(dvikṣhiṣṭā)</i>	
हु <i>hu</i>	हो <i>ho</i>	होष्यति <i>hoshyāti</i>	अहोष्यत् <i>āhoshyat</i>	होता <i>hotā</i>	होषीष्ट <i>hoshtishṭā</i>	अहोषीत् <i>āhaushīt</i>
रुद् <i>rudh</i>	रोद् <i>rodh</i>	रोत्स्यति <i>rotsyāti</i>	अरोत्स्यत् <i>ārotsyat</i>	रोद्धा <i>roddhā</i>	(रुत्सीष्ट) <i>(rutṣishṭā)</i>	अरोत्सीत् <i>ārautsīt</i>
कृ <i>krī</i>	Caus. कारय् <i>kāray</i>	कारयिष्यति <i>kārayishyāti</i>	अकारयिष्यत् <i>ākārayishyat</i>	कारयिता <i>kārayitā</i>	कारयिषीष्ट <i>kārayishishṭā</i>	
कृ <i>krī</i>	Des. चिकीर्श् <i>chikīrśh</i>	चिकीर्षिष्यति <i>chikīrśhishyāti</i>	अचिकीर्षिष्यत् <i>āchikīrśhishyat</i>	चिकीर्षिता <i>chikīrśhitā</i>	चिकीर्षिषीष्ट <i>chikīrśhishishṭā</i>	अचिकीर्षीत् <i>āchikīrśhīt</i>
कृ <i>krī</i>	Int. चेक्रीय् <i>chekrīy</i>	चेक्रीयिष्यते <i>chekrīyishyate</i>	अचेक्रीयिष्यत् <i>āchekrīyishyata</i>	चेक्रीयिता <i>chekrīyitā</i>	चेक्रीयिषीष्ट <i>chekrīyishishṭā</i>	अचेक्रीयिष्ट <i>āchekrīyishṭā</i>

II. Root.	Base not strengthened.	Part. तत्ता, without इ.	Ger. त्वात्वा, without इ.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भू	भू	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
<i>bhū</i>	<i>bhū</i>	<i>bhūtāḥ</i>	<i>bhūtvā</i>	<i>bhūyāte</i>	<i>bhūyāt</i>	<i>ābhūt</i>	
तुद्	तुद्	तुवः	तुत्वा	तुद्यते	तुद्यात्		अतुत्
<i>tud</i>	<i>tud</i>	<i>tuvāḥ</i>	<i>tutvā</i>	<i>tudyāte</i>	<i>tudyāt</i>		<i>atutta</i>
कृ	क्रीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्		अकीर्ये
<i>kṛi</i>	<i>kṛi</i>	<i>kīrṇāḥ</i>	<i>kīrtvā</i>	<i>kīryāte</i>	<i>kīryāt</i>		<i>ākīrṣṭa</i>
दिष्	दिष्	द्यूतः	द्यूत्वा	दीव्यते	दीव्यात्		
<i>div</i>	<i>div</i>	<i>dyūtāḥ</i>	<i>dyūtvā</i>	<i>dīvyāte</i>	<i>dīvyāt</i>		
पुष्	पुष्	पुष्टः	पुष्ट्वा	पुष्यते	पुष्यात्	अपुषत्	
<i>push</i>	<i>push</i>	<i>puṣṭāḥ</i>	<i>puṣṭvā</i>	<i>puṣyāte</i>	<i>puṣyāt</i>	<i>āpuṣat</i>	
चुर	(चोरय्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचचुरत्	
<i>chur</i>	( <i>choray</i> )	( <i>choritāḥ</i> )	( <i>chorayitvā</i> )	( <i>choryāte</i> )	( <i>choryāt</i> )	<i>āchūchurat</i>	
सु	सु	सुतः	सुत्वा	सूयते	सूयात्		
<i>su</i>	<i>su</i>	<i>sutāḥ</i>	<i>satvā</i>	<i>siyāte</i>	<i>siyāt</i>		
तन्	तन् & त	ततः	तत्वा	तन्यते	तन्यात्		अतत
<i>tan</i>	<i>tan &amp; ta</i>	<i>tatāḥ</i>	<i>tatvā</i>	<i>tanyāte</i>	<i>tanyāt</i>		<i>ātata</i>
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीयत्		
<i>kri</i>	<i>kri</i>	<i>kritāḥ</i>	<i>kṛitvā</i>	<i>kṛiyāte</i>	<i>kṛiyāt</i>		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विषत्
<i>dvish</i>	<i>dvish</i>	<i>dvishṭāḥ</i>	<i>dvishṭvā</i>	<i>dvishyāte</i>	<i>dvishyāt</i>		<i>adviṣat</i>
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
<i>hu</i>	<i>hu</i>	<i>hutāḥ</i>	<i>hutvā</i>	<i>hūyāte</i>	<i>hūyāt</i>		
रुध्	रुध्	रुद्धः	रुद्ध्वा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
<i>rudh</i>	<i>rudh</i>	<i>ruddhāḥ</i>	<i>ruddhvā</i>	<i>rudhyāte</i>	<i>rudhyāt</i>	<i>arudhat</i>	<i>āruddha</i>
कृ Caus.	कारय्	कारितः	कारयित्वा	कार्यते	कार्यात्	अकीकृत	
<i>kṛi</i>	<i>kāray</i>	<i>kāritāḥ</i>	<i>kārayitvā</i>	<i>kāryāte</i>	<i>kāryāt</i>	<i>āchīkṛat</i>	
कृ Des.	चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्यते	चिकीर्यात्		
<i>kṛi</i>	<i>chikīrṣh</i>	<i>chikīrṣhitāḥ</i>	<i>chikīrṣhitvā</i>	<i>chikīrṣhyāte</i>	<i>chikīrṣhyāt</i>		
कृ Int.	चेक्रोय्	चेक्रोयितः	चेक्रोयित्वा				
<i>kṛi</i>	<i>chekriy</i>	<i>chekriyitāḥ</i>	<i>chekriyitvā</i>				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mṛj*, by lengthening, like गुह् *guh*, by transposition, like मृज् *srj*, by changing इ into आ, like मि *mi*, by nasalization, like नश् *naś*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.
मृज्	मार्ज् <sup>4</sup>	मार्क्ष्यति	अमार्क्ष्यत्	मार्हे	मार्जिषीष्ट	अमार्क्षीत्
<i>mṛj</i>	<i>mārg</i>	<i>mārkṣyāti</i>	<i>āmārkṣyat</i>	<i>mārṣhṭā</i>	<i>mārgiṣhṣhṭā</i>	<i>āmārkṣhṭ</i>
		or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृक्षीष्ट)	अमार्जीत्
		<i>mārgiṣyāti</i>	<i>āmārgiṣyat</i>	<i>mārgitā</i>	( <i>mṛkṣhṣhṭā</i> )	<i>āmārgiṣṭ</i>

<sup>1</sup> § 143.<sup>2</sup> Or तनित्वा *tanitvā*.<sup>3</sup> Or तायते *tāyāte* (§ 391).<sup>4</sup> Pāṇ. VII. 2, 114.



गूह् guh	गूह् <sup>1</sup> gūh	घोक्ष्यति ghokshyāti or गूहिष्यति gūhishyāti	अघोक्ष्यत् āghokshyat	गोढा godhā	(घुक्षीष्ट) (ghukshīṣṭā)	
सृज् srij	सृज् <sup>2</sup> sraj	सक्ष्यति srakshyāti	असक्ष्यत् āsrakshyat	सृहिता sūhitā	सृहिषीष्ट sūhishīṣṭā	असृहीत् āgūhīt
मि mi	मा <sup>3</sup> mā	मास्यति māsyāti	अमास्यत् āmasyat	माता mātā	मासीष्ट māstīṣṭā	अमासीत् āmāsīt
नञ् naṣ	नञ् <sup>4</sup> naṁṣ	नक्ष्यति naṁkshyāti	अनक्ष्यत् ānaṁkshyat	नंष्टा naṁṣṭā		
संस् sraṁṣ	संस् <sup>5</sup> sraṁṣ	संसिष्यते sraṁsishyāte	असंसिष्यत् āsrāmsishyāt	संसिता sraṁsitā	संसिषीष्ट sraṁsishīṣṭā	असंसिष्ट āsrāmsishṭa
बन्ध् bandh	बन्ध् bandh	भक्ष्यति bhakshyāti	अभक्ष्यत् ābhakshyat	बन्धा bandhā		अभान्सीत् ābhāntīṣṭ
II. Root.	Base not strengthened.	I. art. त ta, without इ i.	Ger. त्वा tvā, without इ i.	Passive.	Ben. Par.	Sec. Aor.
मृज् mrij	मृज् mrij	मृष्टः mriṣṭāḥ	मृष्टा <sup>6</sup> mriṣṭvā	मृज्यते mrijyāte	मृज्यात् mrijyāt	
गूह् guh	गूह् guh	गूढः <sup>7</sup> gūdhāḥ	गूढा <sup>8</sup> gūdhvā	गुह्यते guhyaṭe	गुह्यात् guhyaṭ	अगुह्यत् āghukshat
सृज् srij	सृज् srij	सृष्टः sriṣṭāḥ	सृष्टा sriṣṭvā	सृज्यते srijyāte	सृज्यात् srijyāt	
मि mi	मि mi	मितः mitāḥ	मित्रा mitrā	मीयते mīyāte	मेयात् meyāt	
नञ् naṣ	नञ् naṣ	नष्टः naṣṭāḥ	नष्टा <sup>9</sup> naṣṭvā	नश्यते naśyāte	नश्यात् naśyāt	अनशत् ānaśat
संस् sraṁṣ	संस् sras	सस्तः <sup>10</sup> sraṣṭāḥ	सस्ता <sup>11</sup> sraṣṭvā	सस्यते sraśyāte	सस्यात् sraśyāt	असस्तत् āsrasat
बन्ध् bandh	बन्ध् bandh	बद्धः badhāḥ	बद्धा badhvā	बध्यते badhyāte	बध्यात् badhyāt	

<sup>1</sup> Pāṇ. vi. 4, 89.<sup>2</sup> Pāṇ. vi. 1, 58.<sup>3</sup> Pāṇ. vi. 1, 50.<sup>4</sup> Pāṇ. vii. 1, 60.<sup>5</sup> Pāṇ. vi. 4, 24.<sup>6</sup> But with इ i, मर्जित्वा mārjitrā, not मर्जित्वा mārjitrā.<sup>7</sup> As to the long ऊ ū, see § 128.<sup>8</sup> Or गूहित्वा gūhitvā, § 337, I. 2.<sup>9</sup> Or नंष्टा naṁṣṭvā.

<sup>10</sup> Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or स्रस् sraṁṣ: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pāṇ. vi. 4, 24; vii. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. vi. 4, 24, vārt. 1, 2). वृहि vrīh, वृहति vrīhṭi, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वृहयति varhayati, but वृहिता vrīhītā. रञ्ज rañj, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रञ्जयति rajayati (Pāṇ. vi. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sāradhātuka affixes; रजति rajati, &c. (Pāṇ. vi. 4, 26). अञ्च añch, if it means to worship, must retain its nasal (Pāṇ. vi. 4, 30) and take the intermediate इ i (Pāṇ. vii. 2, 53): अञ्चितः añchitah, worshipped; otherwise अक्तः aktah or अञ्चितः añchitah, bent.

<sup>11</sup> Or संसित्वा sraṁsitvā.

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् *ñ* or ण् *ṇ*; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyāti*, Per. Fut. कुटिता *kuṭitā*, First Aor. सकुटीत् *akuṭī* (Pāṇ. 1. 2. 1). विज् *viḥ*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pāṇ. 1. 2. 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुयिता *ūrṇuyitā* or ऊर्णयिता *ūrṇayitā* (Pāṇ. 1. 2, 3).

## CHAPTER XIII.

### AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

#### Terminations of the First Aorist.

I.

#### First Form.

##### PARASMAIPADA.

##### ĀTMANEPADA.

इषं <i>isham</i>	इष्व <i>ishva</i>	इष्म <i>ishma</i>	इषि <i>ishi</i>	इष्वहि <i>ishvahi</i>	इष्महि <i>ishmahi</i>
इः <i>ih</i>	इष्टं <i>ishṭam</i>	इष्ट <i>ishṭa</i>	इष्टाः <i>ishṭhāḥ</i>	इषाणां <i>ishāṇām</i>	इध्वं or इदुं <i>idhvam</i> or <i>idhvam</i>
ईत् <i>īt</i>	इष्टां <i>ishṭām</i>	इषुः <i>ishuḥ</i>	इष्ट <i>ishṭa</i>	इषातां <i>ishātām</i>	इषत <i>ishata</i>

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

#### Second Form.

##### PARASMAIPADA.

##### ĀTMANEPADA.

सं <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
सीः <i>sīḥ</i>	{ स्तं <i>stam</i> or तं <i>tam</i> }	{ स्त <i>sta</i> or त <i>ta</i> }	{ स्याः <i>sthāḥ</i> or साः <i>sthāḥ</i> }	साणां <i>sāṇām</i>	{ ध्वं <i>dhvam</i> or दुं <i>dhvam</i> }
सीत् <i>sīt</i>	{ स्तां <i>stām</i> or तां <i>tām</i> }	सुः <i>suh</i>	{ स्त <i>sta</i> or त <i>ta</i> }	सातां <i>sātām</i>	सत <i>sata</i>

3.

## Third Form.

There are some verbs which add **स् s** to the end of the root before taking the terminations of the Aorist, and which after this **स् s**, employ the usual terminations with **इ i**, viz. **इष् ishām**, &c. They are conjugated in the Parasmaipada only.

## PARASMAIPADA.

सिष्यं <i>s-i-sham</i>	सिष्व <i>s-ishva</i>	सिष्म <i>s-ishma</i>
सीः <i>s-iḥ</i> (for सिषः <i>sish(a)ḥ</i> )	सिष्टं <i>s-ishṭam</i>	सिष्ट <i>s-ishṭa</i>
सीत् <i>s-it</i> (for सिपत् <i>sish(a)t</i> )	सिष्टां <i>s-ishṭām</i>	सिषुः <i>s-ishuḥ</i>

4.

## Fourth Form.

Lastly, there are some few verbs, ending in **ञ ङ**, **ष् sh**, **ह h**, preceded by **इ i**, **उ u**, **ऋ ri**, which take the following terminations, without an intermediate **इ i** (*kṣa*).

## PARASMAIPADA.

सं <i>saṁ</i>	साव <i>sāva</i>	साम <i>sāma</i>
सः <i>saḥ</i>	सतं <i>satam</i>	सत <i>sata</i>
सत् <i>sat</i>	सतां <i>satām</i>	सन् <i>san</i>

## ĀTMANEPADA.

सि <i>si</i>	{ सावहि <i>sāvahi</i> or वहि <i>vahi</i>	सामहि <i>sāmahi</i>
{ सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	{ सध्वं <i>sadhvam</i> or ध्वं <i>dhvam</i>
{ सत <i>sata</i> or त <i>ta</i>	सातां <i>sātām</i>	संत <i>santa</i>

## Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada\*. लृ *lū*, to cut, अलृविषं *ālārisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Ātmanepada. लृ *lū*, अलृविषि *ālārishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Ātm. बुध् *budh*, to know; Par. अबोधिषं *ābodhisham*; Ātm. अबोधिषि *ābodhishi*.

The vowel **अ a**, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् *kaṇ*, to sound, अकणिषं *ākāṇisham* or अकणिषं *ākāṇisham* (Pāṇ. VII. 2, 7); Ātm. अकणिषि *ākāṇishi*.

\* Except षि *śri*, to swell, अश्रयीत् *āśrayit*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarit* (Pāṇ. VII. 2, 5). ऊर्णु *ūrnu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇvīt*, or और्णुवीत् *aurṇvīt* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; जल् *jal*, to burn, अजालीत् *ājārlīt* (Pāṇ. VII. 2, 2). Likewise वद् *rad*, to speak, and वज्र् *raja*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, ण् *m*, य् *y*, the roots क्ण *kṣhaṇ*, to hurt, षस् *śras*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahīt*; स्यन् *syam*, to sound, अस्यमीत् *āsyamīt*; व्यय् *ryay*, to throw, अवययीत् *āvayayīt*; क्ण *kṣhaṇ*, to hurt, अकणयीत् *ākṣhaṇīt*; षस् *śras*, to breathe, अषसीत् *āśasīt*; ऊनय् *ānay*, to minish, अनीययीत् *ānīyayīt*; रग् *rag*, to suspect, अरगीत् *āragīt*. दीप् *dīdhi*, to shine, वेष् *veṣ*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रीत् *ādaridrīt*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिष् *bubodhiṣ*; Aor. अबुबोधिषिषं *ābubodhiṣhiṣam*.

Intensives in य्य, if preceded by a consonant, must, certain denominatives in य्य may, drop their final य्य. If the intensive य्य is preceded by a vowel, य्य is left between the final vowel and the intermediate इi. भिद् *bhid*, to cut; Int. base बेभिद्य *bebhid*; Aor. Âtm. अबेभिदिषि *ābebhidishi*. भू *bhū*, to be; Int. base बोभूय *bobhūy*; Aor. Âtm. अबोभूयिषि *ābobhūyishi*. Denom. base नमस्य *namasy*, to worship; Aor. अनमस्यिषं *ānamasy-iṣam* or अनमसिषं *ānamas-iṣam*.

*Special Rules for the Second Form of the First Aorist.*

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षिषं *ākshaipsam*; शि *śi*, अशेषं *āśaisham* (Pāṇ. VII. 2, 1); पच *pach*, अपाक्षीत् *āpākshīt* (Pāṇ. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई, उ, ऊ (not in च *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *āśeshi*; but क्षिप् *kship*, अक्षिप्सि *ākshipsi*; कृ *kṛi*, अकृषि *ākṛishi*. Final च *ri* becomes ई *ir*.

§ 351. Terminations beginning with स्त *st* or स्य *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैमां *ākshaip-tam*, 3. p. dual अक्षैमां *ākshaip-tām*, 2. p. plur. अक्षैमां *ākshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *ākṛithāḥ*, 3. p. sing. अकृत *ākṛita*, of कृ *kṛi*, Âtm. But from मन्यते *mānyate*, अमन्त *āmanta*.

§ 352. The roots स्था *sthā*, to stand, दा *dā*, to give, धा *dhā*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pāṇ. I. 2, 17). स्था *sthā*, उपास्थित *ūpāsthi-ta*; उपास्थितां *ūpāsthi-shātām*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mī* (*mīnāti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dī*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *ā* in the Âtmanepada; and ली *lī*, to stick, does so optionally (Pāṇ. VI. 1, 50-51)\*. Thus from मी *mī* and मि *mi*, अमास्त *amāsta*; from दी *dī*, अदास्त *adāsta*; from ली *lī*, अलास्त *alāsta* or अलेष्ट *aleshta*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pāṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasātām*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pāṇ. I. 2, 13); अगत *agata* or अगन्त *agaṁsta*. The same rule applies to the benedictive Âtmanepada; गस्तोष्ट *gastshṭa* or गस्तोष्ट *gaṁstshṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत् *upāyata*, he espoused, or उपायन्त *upāyaṁsta* (Pāṇ. I. 2, 16).

\* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिष् *amāsiṣam* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *ā* takes place wherever there would otherwise have been ए *e*, excepting in Sit forms.

*Special Rules for the Third Form of the First Aorist.*

§ 357. Most verbs taking this form of the Aorist end in आ *ā*, or in diphthongs which take आ *ā* as their substitute. This आ *ā* remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs मी *mī*, to hurt, मि *mi*, to throw, and ली *li*, to stick, in taking this form, change likewise their final vowels into आ *ā*. Ex. अमासिषं *amāsisham*, I threw, and I hurt; अलासिषं *alāsisham* (or अलेषं *alaisham*). § 353.

§ 359. Three roots ending in न् *n* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayansisham*, &c. (Pāṇ. VII. 2, 73.)

*Special Rules for the Fourth Form of the First Aorist.*

§ 360. The roots which take this form must end in श् *ś* (as to दृश् *drīś*, to see, cf. Pāṇ. III. 1, 47), प् *śh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *ā*. They must be verbs which reject the intermediate इ *i*; § 332, 17-20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root अस् *śliśh* takes this form only if it means to embrace (Pāṇ. III. 1, 46): अस्लिषत् *astlikshat*. Other verbs, such as पुष् *push* and शुष् *śush*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pāṇ. VII. 3, 73), may take in the Âtmanepada

धाः *thāh* instead of सथाः *sathāh*.  
त *ta* — सत *satu*.

वहि *rahi* instead of सावहि *sāvahi*.  
ध्वं *dhvam* — सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*; 2. p. sing. Âtm. अदुग्धाः *adugdhāh* or अधुक्षथाः *adhukshathāh*.

3. p. sing. Âtm. अदुग्ध *adugdha* or अधुक्षत *adhukshata*.

1. p. dual Âtm. अदुग्द्वहि *aduhgrahi* or अधुक्षारहि *adhukshārahi*.

2. p. plur. Âtm. अधुग्ध्वं *adhugdhvam* or अधुक्षध्वं *adhukshadhvam*.

FIRST AORIST.

*First Form,*

with intermediate इ *i*.

a. Verbs ending in a vowel; लृ *lū*, to cut.

Vṛddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं <i>ālāv-isham</i>	अलाविष्व <i>ālāv-iśhva</i>	अलाविष् <i>ālāv-ishma</i>
2. अलावीः <i>ālāv-th</i>	अलाविष्ट <i>ālāv-iśhtam</i>	अलाविह <i>ālāvi-shṭa</i>
3. अलावीत् <i>ālāv-it</i>	अलाविष्टां <i>ālāv-iśhtām</i>	अलाविषुः <i>ālāvi-shuh</i>

ÂTMANEPADA.

1. अलविषि <i>ālāv-ishi</i>	अलविष्वहि <i>ālāv-iśhrahī</i>	अलविष्महि <i>ālāv-iśmahī</i>
2. अलविष्टाः <i>ālāv-iśhtāḥ</i>	अलविषाणां <i>ālāv-iśhātām</i>	अलविध्वं <i>ālāv-idhvam</i> or ० <i>dhvam</i>
3. अलविह <i>ālāv-iṣṭa</i>	अलविषातां <i>ālāv-iśhātām</i>	अलविषत <i>ālāv-iṣhata</i>

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

## PARASMAIPADA.

1. अबोधिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्व <i>abodh-ishma</i>
2. अबोधीः <i>abodh-ṣh</i>	अबोधिष्टं <i>abodh-ishṭam</i>	अबोधिष्ट <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-ṣt</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuḥ</i>

## ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्वहि <i>abodh-ishmahi</i>
2. अबोधिष्टाः <i>abodh-ishṭhāḥ</i>	अबोधिष्यां <i>abodh-ishāthām</i>	अबोधिष्वं <i>abodh-idhram</i>
3. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिष्यातां <i>abodh-ishātām</i>	अबोधिषत <i>abodh-ishata</i>

## Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

## PARASMAIPADA.

1. अक्षिप्यं <i>akshaip-sam</i>	अक्षिप्य <i>akshaip-sva</i>	अक्षिप्य <i>akshaip-sma</i>
2. अक्षिपीः <i>akshaip-ṣh</i>	अक्षिपेत् <i>akshaip-tam</i> (§ 351)	अक्षिपेत् <i>akshaip-ta</i>
3. अक्षिपीत् <i>akshaip-ṣt</i>	अक्षिपेतां <i>akshaip-tām</i>	अक्षिपुः <i>akshaip-suh</i>

## ÂTMANEPADA.

1. अक्षिपि <i>akship-si</i>	अक्षिप्यहि <i>akship-svahi</i>	अक्षिप्यहि <i>akship-smahi</i>
2. अक्षिप्याः <i>akship-thāḥ</i>	अक्षिप्यां <i>akship-sāthām</i>	अक्षिप्यं <i>akship-dhram</i>
3. अक्षिप्य <i>akship-ta</i>	अक्षिप्यातां <i>akship-sātām</i>	अक्षिप्यत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ *ui*; नी *ni*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

## PARASMAIPADA.

1. अनेषं <i>anaisham</i>	अनेष्व <i>anaishva</i>	अनेष्व <i>anaishma</i>
2. अनेषीः <i>anaishāḥ</i>	अनेष्टं <i>anaishṭam</i>	अनेष्ट <i>anaishṭa</i>
3. अनेषीत् <i>anaishit</i>	अनेष्टां <i>anaishṭām</i>	अनेषुः <i>anaishuh</i>

## ÂTMANEPADA.

1. अनेपि <i>aneshi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्वहि <i>aneshmahi</i>
2. अनेष्टाः <i>aneshthāḥ</i>	अनेष्यां <i>aneshāthām</i>	अनेष्टं <i>aneshṭham</i>
3. अनेष्ट <i>aneshṭa</i>	अनेष्यातां <i>aneshātām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in अरि *ri*; कृ *kri*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

## PARASMAIPADA.

1. अकार्षं <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्व <i>akārshma</i>
2. अकार्षीः <i>akārshāḥ</i>	अकार्षेत् <i>akārshṭam</i>	अकार्षेत् <i>akārshṭa</i>
3. अकार्षीत् <i>akārshit</i>	अकार्षेतां <i>akārshṭām</i>	अकार्षुः <i>akārshuh</i>

## ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्वहि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृद्वं <i>akṛidhvam</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛishātām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in आ *ā*; दा *dā*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

## ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्वहि <i>adishmahi</i>
2. अदिषाः <i>adishāḥ</i>	अदिषायां <i>adishāthām</i>	अदिद्वं <i>adidhvam</i>
3. अदित <i>adita</i>	अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in च् *ri*; स् *stī*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then गुण (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then च् *ri* changed to ईर् *īr*. (§ 350.)

## PARASMAIPADA.

अस्तारिषं *astāriṣam*, &c., like First Form.

First Form,

with इ *i*.

ÂTMANEPADA.

SINGULAR.

Second Form,

without इ *i*.

1. अस्तारिषि or अस्तारोषि *astarishi* or *astarishi*
2. अस्तारिषाः or अस्तारोषाः *astarishāḥ* or *astarishāḥ*
3. अस्तारिष्ट or अस्तारोष्ट *astarishṭa* or *astarishṭa*

DUAL.

1. अस्तारिष्वहि or अस्तारोष्वहि *astarishvahi* or *astarishvahi*
2. अस्तारिषायां or अस्तारोषायां *astarishāthām* or *astarishāthām*
3. अस्तारिषातां or अस्तारोषातां *astarishātām* or *astarishātām*

PLURAL.

1. अस्तारिष्वहि or अस्तारोष्वहि *astarishmahi* or *astarishmahi*
2. अस्तारिष्वं or अस्तारोष्वं *astaridhvam* or *astaridhvam*
3. अस्तारिषत or अस्तारोषत *astarishata* or *astarishata*

अस्तीरिषि *astīrishi*

अस्तीरिषाः *astīrishāḥ*

अस्तीरिष्ट *astīrishṭa*

अस्तीरिष्वहि *astīrishvahi*

अस्तीरिषायां *astīrishāthām*

अस्तीरिषातां *astīrishātām*

अस्तीरिष्वहि *astīrishmahi*

अस्तीरिष्वं *astīridhvam*

अस्तीरिषत *astīrishata*

f. Verbs with penultimate च् *ri*; मुञ् *stij*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

## PARASMAIPADA.

1. अस्त्राक्षं <i>asṛākṣham</i>	अस्त्राक्ष <i>asṛākṣva</i>	अस्त्राक्ष <i>asṛākṣma</i>
2. अस्त्राक्षीः <i>asṛākṣhīḥ</i>	अस्त्राक्षं <i>asṛākṣtam</i>	अस्त्राक्ष <i>asṛākṣta</i>
3. अस्त्राक्षीन् <i>asṛākṣhīn</i>	अस्त्राक्षं <i>asṛākṣtām</i>	अस्त्राक्षुः <i>asṛākṣhuḥ</i>

## ÂTMANEPADA.

1. अस्त्रिषि <i>asṛikṣhi</i>	अस्त्रिष्वहि <i>asṛikṣvahi</i>	अस्त्रिष्वहि <i>asṛikṣmahi</i>
2. अस्त्रिषाः <i>asṛikṣhāḥ</i>	अस्त्रिषायां <i>asṛikṣhāthām</i>	अस्त्रिद्वं <i>asṛiddhvam</i>
3. अस्त्रिष्ट <i>asṛikṣṭa</i>	अस्त्रिषातां <i>asṛikṣhātām</i>	अस्त्रिषत <i>asṛikṣhata</i>

g. Verbs ending in ह् h; दह् dah, to burn.

PARASMAIPADA.

1. अधक्षं adhoksham	अधक्ष adhākshēa	अधक्ष adhākshma
2. अधक्षीः adhākshīḥ	अदाग्धं adāgdham	अदाग्ध adāgdha
3. अधक्षीत् adhākshīt	अदाग्धां adāgdhām	अदाग्धुः adhākshuh

ĀTMANEPAḌA.

1. अधक्षि adhokshi	अधक्षहि adhākshrahi	अधक्षहि adhākshmaḥi
2. अदाग्धाः adāgdhāḥ	अधक्ष्यायां adhākshāthām	अदाग्धं adhāgdhram
3. अदाग्ध adāgdha	अधक्ष्यातां adhākshātām	अधक्षत adhākshatu

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yā, to go.

1. अयासिषं ayāsisham	अयासिष्य ayāsishra	अयासिष्य ayāsishva
2. अयासीः ayāsīḥ	अयासिष्टं ayāsishṭam	अयासिष्ट ayāsishṭa
3. अयासीत् ayāsīt	अयासिष्टां ayāsishṭam	अयासिषुः ayāsishuh

नम् nam, to bend.

1. अनसिषं anāsisham	अनसिष्य anāsishra	अनसिष्य anāsishma
2. अनसीः anāsīḥ	अनसिष्टं anāsishṭam	अनसिष्ट anāsishṭa
3. अनसीत् anāsīt	अनसिष्टां anāsishṭam	अनसिषुः anāsishuh

FIRST AORIST.

Fourth Form.

दिश diś, to show.

PARASMAIPADA.

1. अदिक्षं adiksham	अदिक्ष्य adikshāva	अदिक्ष्याम adikshāma
2. अदिक्षः adikshah	अदिक्षतं adikshatam	अदिक्षत adikshata
3. अदिक्षत् adikshat	अदिक्षतां adikshatām	अदिक्षन् adikshān

ĀTMANEPAḌA.

1. अदिक्षि adikshi	अदिक्ष्यहि adikshārahi	अदिक्ष्यामहि adikshāmaḥi
अदिक्ष्याः adikshāthāḥ	अदिक्ष्यायां adikshāthām	अदिक्ष्य adhikshāthram
अदिक्षत adikshata	अदिक्ष्यातां adikshātām	अदिक्षन् adikshān

गुह guh, to hide.

PARASMAIPADA.

1. अगुक्षं aghuksham	अगुक्ष्य aghukshāva	अगुक्ष्याम aghukshāma
2. अगुक्षः aghukshah	अगुक्षतं aghukshatam	अगुक्षत aghukshatu
3. अगुक्षत् aghukshat	अगुक्षतां aghukshatām	अगुक्षन् aghukshan



## ÂTMANEPADA.

1. अघुक्षि *aghukshi* अघुक्षावहि *aghukshāvahi* or अगृहहि *agūhvahi* अघुक्षामहि *aghukshāmahi*  
 2. अघुक्षयाः *aghukshathāḥ* or अगृढाः *agūḥḥāḥ* अघुक्षायां *aghukshāthām* अघुक्ष्यं or अघृदं<sup>1</sup>  
 3. अघुक्षत *aghukshata* or अगृढ *agūḥḥa* अघुक्षातां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगृहिषं *agūhisham* and अगृहिषि *agūhishi*.

(§ 337, I. 1.)

लिह् *lih*, to smear.

## PARASMAIPADA.

- |                              |                              |                            |
|------------------------------|------------------------------|----------------------------|
| 1. अलिक्षं <i>alikhsham</i>  | अलिक्षाव <i>alikhshāva</i>   | अलिक्षाम <i>alikhshāma</i> |
| 2. अलिक्षः <i>alikhshāḥ</i>  | अलिक्षतां <i>alikhshatām</i> | अलिक्षत <i>alikhshata</i>  |
| 3. अलिक्षत् <i>alikhshat</i> | अलिक्षतां <i>alikhshātām</i> | अलिक्षन् <i>alikhshan</i>  |

## ÂTMANEPADA.

1. अलिक्षि *alikhshi* अलिक्षावहि *alikhshāvahi* or अलिहहि *alihvahi* अलिक्षामहि *alikhshāmahi*  
 2. अलिक्षयाः *alikhshathāḥ* or अलीढाः *alīḥḥāḥ* अलिक्षायां *alikhshāthām* अलिक्ष्यं or अलीदं<sup>2</sup>  
 3. अलिक्षत *alikhshata* or अलीढ *alīḥḥa* अलिक्षातां *alikhshātām* अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

## PARASMAIPADA.

अधुक्षं *adhuksam*, &c.

## ÂTMANEPADA.

1. अधुक्षि *adhukschi* अधुक्षावहि *adhukschāvahi* or अदुहहि *aduhvahi* अधुक्षामहि *adhukschāmahi*  
 2. अधुक्षयाः *adhukschathāḥ* or अदुग्धाः *adugdhāḥ* अधुक्षायां *adhukschāthām* अधुक्ष्यं<sup>3</sup>  
 3. अधुक्षत *adhukschata* or अदुग्ध *adugdha* अधुक्षातां *adhukschātām* अधुक्षन्त<sup>4</sup>

दिह् *dih*, to anoint.

## PARASMAIPADA.

अधिक्क्षं *adhiksham*, &c.

## ÂTMANEPADA.

1. अधिक्क्षि *adhikshchi* अधिक्क्षावहि or अदिहहि<sup>4</sup> अधिक्क्षामहि *adhikshchāmahi*  
 2. अधिक्क्षयाः or अदिग्धाः<sup>5</sup> अधिक्क्षायां *adhikshchāthām* अधिक्क्ष्यं or अधिग्धं<sup>6</sup>  
 3. अधिक्क्षत or अदिग्ध<sup>7</sup> अधिक्क्षातां *adhikshchātām* अधिक्क्षन्त *adhikshchanta*

## SECOND AORIST.

## First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *a*, like those of the Tud form.

<sup>1</sup> *aghukshadhvam* or *agūḥḥdvam*.

<sup>3</sup> *adhukschadhvam* or *adugdhvam*.

<sup>5</sup> *adhikshathāḥ* or *adigdhāḥ*.

<sup>7</sup> *adhikshata* or *adigdha*.

<sup>2</sup> *alikhshadhvam* or *alīḥḥdvam*.

*adhikshāvahi* or *adivvahi*.

<sup>4</sup> *adhikshadhvam* or *adhigdhvam*.

सिञ् *sich*, to sprinkle. Pres. सिञ्चामि *siñchāmi*; Impf. अस्मिञ्च *asiñcham*.

## PARASMAIPADA.

1. अस्मिञ्च <i>asicham</i>	अस्मिञ्चाय <i>asichāya</i>	अस्मिञ्चाम <i>asichāma</i>
2. अस्मिञ्चः <i>asichah</i>	अस्मिञ्चतं <i>asichatam</i>	अस्मिञ्चत <i>asichata</i>
3. अस्मिञ्चत् <i>asichat</i>	अस्मिञ्चतां <i>asichatām</i>	अस्मिञ्चन् <i>asichan</i>

## ĀTMANEPAḌA.

1. अस्मिञ्चे <i>asiche</i>	अस्मिञ्चायहि <i>asichāyahi</i>	अस्मिञ्चामहि <i>asichāmahī</i>
2. अस्मिञ्चयाः <i>asichathāh</i>	अस्मिञ्चेयां <i>asichethām</i>	अस्मिञ्चध्वं <i>asichadhvam</i>
3. अस्मिञ्चत <i>asichata</i>	अस्मिञ्चेतां <i>asichetām</i>	अस्मिञ्चन्त <i>asichanta</i>

ह्वे *hve*, to call. Pres. ह्वयामि *hwayāmi*; Impf. अह्वयं *ahvayam*; General base ह्व *hū*.

## PARASMAIPADA.

1. अह्वे <i>ahra</i>	अह्वाय <i>ahvāya</i>	अह्वाम <i>ahvāma</i>
2. अह्वेः <i>ahrah</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahrat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

## ĀTMANEPAḌA.

1. अह्वे <i>ahre</i>	अह्वायहि <i>ahvāyahi</i>	अह्वामहि <i>ahvāmahī</i>
2. अह्वेयाः <i>ahvethāh</i>	अह्वेयां <i>ahvethām</i>	अह्वध्वं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वन्त <i>ahvanta</i>

३६४. Roots ending in आ *ā*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: ह्वे *hve* substitutes ह्व *hva*, Aor. अह्वे *ahra*; श्रि *śri* substitutes श्र *śra*, Aor. अश्रयं *asram*. Roots ending in वृ *ri*, and the root दृश् *dris*, to see, take Guṇa (Pāṇ. vii. 4, 16), and then form a base ending in short अ *a*: मृ *mrī*, to go, अमरत् *asarat*; दृश् *dris*, to see, अदृशत् *adarśat*.

३६५. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कन्दे *askandam*.

३६६. Irregular forms are, अयोचं *arocham*, I spoke, from यच् *rach* (according to Bopp a contracted reduplicated aorist, ३३७०, for अययचं *aravacham*); अपतं *apaptam*, I flew, from पत *pat* (possibly a contracted reduplicated aorist for अपपतं *apapattam*); अनशं *anesam*, I perished, Kās. on Pāṇ. vi. 4, 120 (possibly for अननशं *ananasam*); अशिषं *asisham*, I ordered, from शस *śas*; अस्थं *astham*, I threw, from अस् *as*. (Pāṇ. vii. 4, 17.)

३६७. Roots which take this form are.

अस् *as*, to throw (आस्थं *astham*), यच् *rach*, to speak (अयोचं *arocham*), ख्या *khyā*, to speak (अख्यं *akhya*), if the agent is implied. (Pāṇ. iii. 1, 52.)

लिप् *lip*, to paint, सिञ् *sich*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वे *ahra*), in Par., and optionally in Ātm. (Pāṇ. iii. 1, 53, 54). Par. अलिपत् *alipot*, Ātm. अलिपन्त *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical ख *kh*, in the Parasmaipada. (Pāṇ. iii. 1, 56.)

The verbs *गृ* *gri*, to go, *शास्* *śás*, to order, and *चृ* *ri*, to go (*चारं* *āram*), in Par. and Âtm. (Pân. III. 1, 56.)

Optionally, verbs technically marked by *इर* *ir*, but in the Parasmaipada only (Pân. III. 1, 57). *अभिदत्* *abhīdat* or *अभैसीत्* *abhaisit*.

Optionally, *जृ* *jri*, to fail, *स्तम्भ* *stambh*, to stiffen (*स्तम्भत्* *astambhat* or *स्तम्भीत्* *astambhit*), *मुष्* *mruch*, to go (*अमुचत्* *amruchat* or *अमोचीत्* *amrochit*), *ग्लुष्* *mluch*, to go, *ग्लुच्* *gruch*, to steal, *ग्लुञ्च्* *gluch*, to steal, *ग्लुञ्चत्* *gluñch*, to go (*अग्लुचत्* *agluchat* or *अग्लुञ्चीत्* *agluñchit*), *श्रि* *śri*, to grow (irregularly *अश्रत्* *āścat*), but in the Parasmaipada only. (Pân. III. 1, 58.)

§ 368. There are a few verbs, ending in *आ* *ā*, *ए* *e*, *ओ* *o*, which take this form of the second aorist in the Parasmaipada; also *भू* *bhū*, to be. They retain throughout the long final vowel, except before the *उः* *uh* of the 3rd pers. plur., before which the final *आ* *ā* is rejected. In the Âtmanepada these verbs in *आ* *ā* take the Second Form of the first aorist, and change *आ* *ā* to *इ* *i*.

*दा* *dā*, to give. Pres. *ददामि* *dadāmi*; Impf. *अददां* *adadām*.

PARASMAIPADA.

1. <i>अदां</i> <i>adām</i>	<i>अदाव</i> <i>adāva</i>	<i>अदाम</i> <i>adāma</i>
2. <i>अदाः</i> <i>adāh</i>	<i>अदातं</i> <i>adātām</i>	<i>अदात</i> <i>adāta</i>
3. <i>अदात्</i> <i>adāt</i>	<i>अदातां</i> <i>adātām</i>	<i>अदुः</i> <i>aduh</i>

*भू* *bhū*, to be. Pres. *भवामि* *bhavāmi*; Impf. *अभवं* *abhavam*.

PARASMAIPADA.

1. <i>अभूयं</i> <i>abhūyam</i> *	<i>अभूव</i> <i>abhūva</i>	<i>अभूम</i> <i>abhūma</i>
2. <i>अभूः</i> <i>abhūh</i>	<i>अभूतं</i> <i>abhūtām</i>	<i>अभूत</i> <i>abhūta</i>
3. <i>अभूत्</i> <i>abhūt</i>	<i>अभूतां</i> <i>abhūtām</i>	<i>अभूदन</i> <i>abhūdan</i>

Verbs which take this form are,

*गा* *gā*, to go; *दा* *dā*, to give; *धा* *dhā*, to place; *पा* *pā*, to drink; *स्था* *sthā*, to stand; *दे* *de*, to guard; *दो* *do*, to cut; *भू* *bhū*, to be. (Pân. II. 4, 77.)

Optionally, *घ्रा* *ghrā*, to smell; *धे* *dhe*, to drink; *शो* *śo*, to sharpen; *छो* *chho*, to cut; *हो* *so*, to destroy. (Pân. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in *न्* *n* or *ण* *ṇ* may form the 2nd and 3rd pers. sing. Âtm. in *याः* *thāh* and *ता* *ta*, before which the final nasal is rejected. *तन्* *tan*, to stretch; Aor. *अतनिष्ट* *atanishṭa* or *अतत* *atata*; *अतनिष्ठाः* *atanishṭhāh* or *अतथाः* *atathāh* (Pân. II. 4, 79). These forms might be considered as irregular Âtmanepada forms of the second aorist, or of the first aorist II, with loss of initial *त्* *s*.

*Second or Reduplicated Form of the Second Aorist.*

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in *अय* *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

\* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

ग्री *sri*, to go, द्रु *dru*, to run, सु *śru*, to flow, कम् *kaṃ*, to love (Pāṇ. III. 1. 48\*), if expressing the agent. Ex. अशिञ्चियत् *aśiñiyat*.

Optionally, घि *śri*, to grow, धे *dhe*, to suck (Pāṇ. III. 1. 49), if expressing the agent.

Ex. अदधत् *adadhat*, § 364. (or अधात् *adhāt* or अधासीत् *adhisīt*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिञ्चियत् *aśiñiyat*, he went. अद्रुद्रुत् *adudrurāt*, he ran. असुसुवत् *asusurāt*, he flowed.

अचकमत् *achakamat*, he loved. अदधत् *adadhat*, he sucked. अशिञ्चियत् *aśiñiyat*, he grew; also Sec. Aor. अयत् *aśrāt* and First Aor. अययीत् *aśrīyīt* (Pāṇ. III. 1. 49).

ह्रे *hre*, to call, forms its Aor. Caus. अजृहवत् *ajūharāt* (Pāṇ. VI. 1. 32).

§ 372. The verbs in अय *ay* drop अय *ay*, and (with certain exceptions\*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ *ā* to अ *ā*; ए *e* to इ *i*; ओ *o* to उ *u*; अर्, आर् *ār*, to चृ *ri*; ईर् *ir* to चृ *ri*. (Pāṇ. VII. 4. 7.)

Thus मादयति *mādayati* would become मद *mad*, (Aor. अमीमदं *amimadam*.)

भेदयति *bhedayati* — — भिद् *bhid*, (Aor. अबीभिदं *abibhidam*.)

मोदयति *modayati* — — मुद् *mud*, (Aor. अमूमुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ *ā*, ई *i*, ए *e*, ऐ *ai*, ऊ *ū*, औ *au* are represented in the reduplicative syllable by अ *ā*, इ *i*, ई *i*, उ *ū*, उ *ū*, उ *ū*.

मालयति *mālayati*, सममालं *amamālam*. टीकयति *ṭikayati*, अटिटीकं *aṭīṭikum*.

लोकयति *lokayati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, चृ *ri*. Here the tendency is to make the reduplicated base, with the augment, either — — or — —. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

\* These exceptional verbs are (Pāṇ. VII. 4. 2, 3).

Certain denominatives: From माला *mālā*, a garland, is formed the denominative मालयति *mālayati*. Red. Aor. अममालत् *amamālat*; शास् *śās*, Caus. शासयति *śāsayati*, he punishes, Red. Aor. अशशासत् *aśāśat*.

Those with technical चृ *ri*: बाध *bādh*, to hurt; Caus. बाधयति *bādhayati*; Aor. अबबाधत् *ababādhat*.

भान् *bhrāj*, to shine, भास् *bhās*, to shine, भाप् *bhāsh*, to speak, दीप् *dīp*, to lighten, जीव् *jīv*, to live, मील् *mīl*, to meet, पीद् *pīd*, to vex, shorten their vowel optionally. Ex. भान् *bhrāj*;

अवभानत् *ababhrajāt* or अबिभजत् *abibhrajāt* (§ 374).

† वेष्ट् *reshṭa*, to surround, चेश् *chesṭa*, to move, take either इ *i* or अ *a* in the reduplicative syllable, अववेष्टत् *araveshṭat* or अविवेष्टत् *aviveshṭat*. ज्योत्य *dyotay*, to lighten, takes उ *ū*. अदिद्युतत् *adidyutat*.

long vowel (*achuchyatat*, not *achúchyatat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, च्च *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

*Second or Reduplicated Form of the Second Aorist.*

I. ० - ०.

पच *pach*, to cook, पाचयति *pácháyati*; अपिपचत् *ápípachat* \*.

भिद *bhid*, to cut, भेदयति *bhedáyati*; अबिभिटत् *ábibhidat*.

मुद *aud*, to rejoice, मोदयति *modáyati*; अमृमुदत् *ámámudat*.

वृत् *rit*, to exist, वर्तयति *vartáyati*; अविवृत्तत् *ávívritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámímrijat*.

कृत् *krit*, to praise, कीर्तयति *kírtáyati*; अचीकृतत् *áchikritat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतिरजत् *átityajat*.

भ्राज् *bhrāj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्रजत् *ábibbhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshépáyati*; अक्षिक्षिपत् *áchikshipat*.

च्युत् *chyat*, to fall, च्योतयति *chyótáyati*; अचुच्युत् *áchuchyatat*.

स्वस् *sva*, to sound, स्वारयति *sváráyati*; अस्मिस्वरत् *ásisvarat*.

2. ० ० - .

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *árarakshat* ‡.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibbhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical च्च *ri* or च्च *ri*, followed by a consonant, may optionally take the ० - ० or ० ० - forms.

\* गणय् *ganay* and कथय् *katháy* take ई *i* or अ *a* optionally; अजीगणत् *ájiganat* or अजगणत् *ájaganat*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

स्मृ *smri*, दृ *dri*, त्वर *tror*, प्रपथ् *prath*, वद *urad*, स्तृ *strí*, स्पृश् *spas*.

स्मृ *smri*: Caus. स्मारयति *smáráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which will be shown hereafter (§ 474), reduplicate अच् *at*, (the Gūṇa of उ, अ *u*.) in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनृ *nu*: Caus. नापयति *nápáyati*; Des. नुनापयिषति *núnapishati*; Aor. of Caus. अनूनृ *ánúnatam*.

‡ Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vr̥it*, to be, वर्तयति *vartáyati*; अवृत्तत् *ávr̥itat* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4. 7.)  
 मृज् *m̥rij*, to cleanse, मार्जयति *mārjáyati*; अमृजत् *ám̥rijat* or अममार्जत् *ámamárjat*.  
 कृत् *k̥rit*, to praise, कीर्तयति *kīr̥táyati*; अकीर्तत् *áchik̥ritat* or अचिकीर्तत् *áchikírtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *ás* forms the Caus. आशय् *ášáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *ás*; this reduplicated, अशिश् *ás-is*; and lastly, with augment and termination, आशिश् *ás-is-am*.

In the same manner, आर्चिच् *árchichum*, औब्जिज् *áubjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीपत् *ápīpyat* (instead of अपीपयत् *ápīpayat*). Pāṇ. VII. 4. 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठपत् *átishṭhipat* (instead of अतिष्ठयत् *átishṭhayat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रपत् *ájighrapat* or अजिघ्रयत् *ájighrayat*.

#### REDUPPLICATED AORIST.

##### PARASMAIPADA.

1. अशिश्त्रयं <i>ásiśrayam</i>	अशिश्त्रयाव <i>ásiśrayáva</i>	अशिश्त्रयाम् <i>ásiśrayāma</i>
2. अशिश्त्रयः <i>ásiśrayah</i>	अशिश्त्रयतं <i>ásiśrayatam</i>	अशिश्त्रयत <i>ásiśrayata</i>
3. अशिश्त्रयत् <i>ásiśrayat</i>	अशिश्त्रयतां <i>ásiśrayatām</i>	अशिश्त्रयन् <i>ásiśrayan</i>

##### ĀTMANEPAḌA.

1. अशिश्त्रये <i>ásiśraye</i>	अशिश्त्रयावहि <i>ásiśrayāvahi</i>	अशिश्त्रयामहि <i>ásiśrayāmahī</i>
2. अशिश्त्रयथाः <i>ásiśrayathāḥ</i>	अशिश्त्रयेषां <i>ásiśrayeṣām</i>	अशिश्त्रयध्वं <i>ásiśrayadhvam</i>
3. अशिश्त्रयत <i>ásiśrayata</i>	अशिश्त्रयेतां <i>ásiśrayetām</i>	अशिश्त्रयन्त <i>ásiśrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ i. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in आ *á*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

## CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

### Future.

§ 381.

#### Terminations.

##### PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyārauḥ</i>	इष्यामः <i>ishyāmaḥ</i>
2. इष्यसि <i>ishyāsi</i>	इष्यथः <i>ishyāthauḥ</i>	इष्यथ <i>ishyātha</i>
3. इष्यति <i>ishyāti</i>	इष्यतः <i>ishyātāḥ</i>	इष्यन्ति <i>ishyānti</i>

##### ĀTMANEPAḌA.

1. इष्ये <i>ishyē</i>	इष्यावहे <i>ishyārohe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyāse</i>	इष्येथे <i>ishyāthe</i>	इष्यध्वे <i>ishyādhwē</i>
3. इष्यते <i>ishyāte</i>	इष्येते <i>ishyāte</i>	इष्यन्ते <i>ishyānte</i>

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārkschyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *ā*; गै *gai*, to sing, गास्यामि *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi* and ॠ *ṛī*, take Guṇa; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *dṛi*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darishyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuviṣhyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take Guṇa; ॠ *ṛī* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेष्यामि *bhesyāti*.

बुध् *budh*, to know,  
with intermediate इ i.

PARASMAIPADA.  
DUAL.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

- बोधिष्यावः *bodhishyārāḥ*  
बोधिष्यथः *bodhishyātāḥ*  
बोधिष्यतः *bodhishyātāḥ*

PLURAL.

- बोधिष्यामः *bodhishyāmaḥ*  
बोधिष्यथः *bodhishyātāḥ*  
बोधिष्यन्ति *bodhishyānti*

ĀTMANEPAḌA.

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

- बोधिष्यावहे *bodhishyārāhe*  
बोधिष्येथे *bodhishyēthe*  
बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahe*  
बोधिष्यध्वे *bodhishyādhrē*  
बोधिष्यन्ते *bodhishyānte*

इ i, to go,

without intermediate इ i.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

- एष्यावः *eshyārāḥ*  
एष्यथः *eshyātāḥ*  
एष्यतः *eshyātāḥ*

- एष्यामः *eshyāmaḥ*  
एष्यथः *eshyātāḥ*  
एष्यन्ति *eshyānti*

ĀTMANEPAḌA.

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

- एष्यावहे *eshyārāhe*  
एष्येथे *eshyēthe*  
एष्येते *eshyēte*

- एष्यामहे *eshyāmahe*  
एष्यध्वे *eshyādhrē*  
एष्यन्ते *eshyānte*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tvd class is changed into an imperfect.

बुध् *budh*, to know,  
with intermediate इ i.

PARASMAIPADA.  
DUAL.

SINGULAR.

1. स्रबोधिष्यं *abodhishyāṃ*
2. स्रबोधिष्यथः *abodhishyāthāḥ*
3. स्रबोधिष्यतः *abodhishyātāḥ*

- स्रबोधिष्यावः *abodhishyārāḥ*  
स्रबोधिष्यतः *abodhishyātāḥ*  
स्रबोधिष्यतां *abodhishyātām*

PLURAL.

- स्रबोधिष्यामः *abodhishyāmaḥ*  
स्रबोधिष्यथः *abodhishyātāḥ*  
स्रबोधिष्यन् *abodhishyānt*

ĀTMANEPAḌA.

1. स्रबोधिष्ये *abodhishyē*
2. स्रबोधिष्यथः *abodhishyāthāḥ*
3. स्रबोधिष्यतः *abodhishyātāḥ*

- स्रबोधिष्यावहि *abodhishyārāhi*  
स्रबोधिष्येथां *abodhishyēthām*  
स्रबोधिष्येतां *abodhishyētām*

- स्रबोधिष्यामहि *abodhishyāmaḥ*  
स्रबोधिष्यध्वं *abodhishyādhrā*  
स्रबोधिष्यन्तः *abodhishyāntaḥ*

इ i,

without intermediate इ i.

PARASMAIPADA.

1. ऐष्यं *aishyāṃ*
2. ऐष्यः *aishyāt*
3. ऐष्यन् *aishyāt*

- ऐष्यावः *aishyārāḥ*  
ऐष्यतः *aishyātām*  
ऐष्यतां *aishyātām*

- ऐष्यामः *aishyāmaḥ*  
ऐष्यतः *aishyātā*  
ऐष्यन् *aishyān*



## ÂTMANEPADA.

1. ऐष्ये <i>aishye-</i>	ऐष्यावहि <i>aishyārāhi</i>	ऐष्यामहि <i>aishyāmāhi</i>
2. ऐष्यथाः <i>aishyathāḥ</i>	ऐष्येथां <i>aishyethām</i>	ऐष्येध्वं <i>aishyodhvam</i>
3. ऐष्यत <i>aishyata</i>	ऐष्येतां <i>aishyetaām</i>	ऐष्यन्त <i>aishyanta</i>

*Periphrastic Future*

§ 384. The terminations are.

## PARASMAIPADA.

1. इतास्मि <i>itāsmi</i>	इतास्वः <i>itāsvaḥ</i>	इतास्मः <i>itāsmah</i>
2. इतासि <i>itāsi</i>	इतास्यः <i>itāsthaḥ</i>	इतास्य <i>itāstha</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itārah</i>

## ÂTMANEPADA.

1. इताहे <i>itāhe</i>	इतास्वहे <i>itāsvahe</i>	इतास्महे <i>itāsmāhe</i>
2. इतासे <i>itāse</i>	इतासाथे <i>itāsāthe</i>	इताध्वे <i>itādhwē</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itārah</i>

These terminations are clearly compounded of ता *tā* (base तृ *tri*), the common suffix for forming *nomen agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,  
with intermediate इ *i*.

## PARASMAIPADA.

## SINGULAR.

1. बोधितास्मि *bodhitāsmi*
2. बोधितासि *bodhitāsi*
3. बोधिता *bodhitā*

## DUAL.

1. बोधितास्वः *bodhitāsvaḥ*
2. बोधितास्यः *bodhitāsthaḥ*
3. बोधितारौ *bodhitārau*

## PLURAL.

1. बोधितास्मः *bodhitāsmah*
2. बोधितास्य *bodhitāstha*
3. बोधितारः *bodhitārah*

## ÂTMANEPADA.

- |                              |                                 |                                 |
|------------------------------|---------------------------------|---------------------------------|
| 1. बोधिताहे <i>bodhitāhe</i> | बोधितास्वहे <i>bodhitāsvahe</i> | बोधितास्महे <i>bodhitāsmāhe</i> |
| 2. बोधितासे <i>bodhitāse</i> | बोधितासाथे <i>bodhitāsāthe</i>  | बोधिताध्वे <i>bodhitādhvē</i>   |
| 3. बोधिता <i>bodhitā</i>     | बोधितारौ <i>bodhitārau</i>      | बोधितारः <i>bodhitārah</i>      |

इ *i*,

without intermediate इ *i*.

## PARASMAIPADA.

- |                          |                         |                        |
|--------------------------|-------------------------|------------------------|
| 1. एतास्मि <i>etāsmi</i> | एतास्वः <i>etāsvaḥ</i>  | एतास्मः <i>etāsmah</i> |
| 2. एतासि <i>etāsi</i>    | एतास्यः <i>etāsthaḥ</i> | एतास्य <i>etāstha</i>  |
| 3. एता <i>etā</i>        | एतारौ <i>etārau</i>     | एतारः <i>etārah</i>    |

## ĀTMAṆEPADA

1. एताहे <i>etāhe</i>	एताम्बहे <i>etāmbhe</i>	एताम्बहे <i>etāmbhe</i>
2. एतासे <i>etāse</i>	एतासाथे <i>etāsāthe</i>	एताथ्ये <i>etāthyē</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etārah</i>

*Benedictive.*

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* *s* before the personal terminations. In the Parasmaipada this *स्* *s* stands between the *या* *yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, याम, यात, युः,	
<i>yām, yāh, yāt, yāva, yātān, yātām, yāma, yāta, yūh,</i>	<i>we have</i>
Ben. यामं, याः, यात्, याम्ब, याम्बं, याम्बां, याम्ब, यामुः.	
<i>yāsam, yāh, yāt, yāmba, yāmbam, yāmbām, yāma, yāsta, yāsuḥ.</i>	

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या* *yā*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या* *yā*. In *याः* *yāh* and *यात्* *yāt* we have contractions of *यास्* *yāss* and *यास्त* *yāst*. In the Veda the 3rd pers. sing. is *याः* *yāh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Paj. viii. 2, 73-74.)

In the Ātmanepada the *स्* *s* stands *before* the terminations of the optative, e.g. *सीय* *sīya* instead of *ईय* *īya*. Besides this, the personal terminations originally beginning with *त्* *t* or *थ* *th* take an additional *स्* *s*. Cf. § 351. Thus, instead of

Opt. ईय, ईयाः, ईत्, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्,	
<i>īyā, īthāh, ītā, īvāhi, īyāthām, īyātām, īmdhi, īdhrām, īrām,</i>	<i>we have</i>
Ben. सीय, सीष्टाः, सीष्ट, सीवहि, सीयास्थां, सीयातां, सीमहि, सीध्वं, सीरन्.	
<i>sīyā, sīsthāh, sīsthā, sīvāhi, sīyāsthām, sīyātām, sīmdhi, sīdhrām, sīrām.</i>	

The benedictive in the Ātmanepada is really an optative of the first aorist. Thus from *भू* *bhū*, Aor. *अभविषि* *abharishi*, Ben. *भविषीय* *bharishīya*; from *स्तु* *stu*, Opt. Ātm. *स्तुवीत* *stuvīta*, Aor. *अस्तोष्ट* *astoshṭa*, Ben. *स्तोषीष्ट* *stoshishṭa*; from *क्री* *krī*, Opt. Ātm. *क्रीणीरन्* *krīṇīran*, Aor. *अक्रेषत* *akreshata*, Ben. *क्रेषीरन्* *kreshīran*.

§ 386. Verbal bases ending in *अय* *ay* (Chur, Caus. Denom. &c.) drop *अय* *ay* before the terminations of the benedictive Par.: *चोरय* *choray*, Ben. *चोयामं* *choryāsam*; but in Ātm. *चोरयिषीय* *chorayishīyā*. Denominative bases in *य* *y* drop *य* *y* in the Ben. Par.: *पुत्रीय* *putrīy*, Ben. *पुत्रीयामं* *putrīyāsam*; but in Ātm. *पुत्रीयिषीय* *putrīyishīyā*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Ātmanepada to the strengthening forms (§ 344). Hence from *चित्* *chit*, Par. *चित्यामं* *chityāsam*, Ātm. *चेतिषीय* *chetishīyā*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ* *i*. The benedictive Ātmanepada generally takes intermediate *इ* *i*. Exceptions are provided for by the rules § 331 seq.

*Weakening of the Base before Terminations beginning with य y.*

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, चृ ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. vii. 4. 25), but not strengthened by Guṇa.

चि chi, to gather; Ben. चीयात् chiyāt; Pass. चीयते chiyāte; Int. चेचीयते chechiyāte.

Final चृ ri is changed to रि ri. (Pāṇ. vii. 4. 28.)

कृ kri, to do; Ben. क्रियात् kriyāt; Pass. क्रियते kriyāte. (The Intensive has चेक्रीयते chekriyāte, Pāṇ. vii. 4. 27.)

In roots, however, beginning with conjunct consonants, final चृ ri is actually strengthened by Guṇa, and appears as चर ar. (Pāṇ. vii. 4. 29.)

स्मृ smri, to remember; Ben. स्मयात् smaryāt; Pass. स्मयते smaryāte; Int. सास्मर्यते sāsmaryāte.

Also in चृ ri, to go; Ben. चयात् aryāt; Pass. चयते aryāte; Int. चरायते arāryāte.

Final चृ ri is changed to ई r, and, after labials, to ऊ ūr.

स्तृ str, to stretch; Ben. स्तोयात् stōryāt; Pass. स्तोयते stōryāte; Int. तेस्तीर्यते testīryāte.

पृ pr, to fill; Ben. पूयात् pūryāt; Pass. पूयते pūryāte; Int. पोपूर्यते popūryāte.

Exceptions: शी śi is changed to शय say.

शी śi, to lie down; (Ben. शय्यात् śayyāt does not occur, because the verb is Ātmanepadin);

Pass. शय्यते śayyāte; Int. शाशय्यते śāśayyāte. (Pāṇ. vii. 4. 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. इयात् iyāt; but समियात् samiyāt. (Pāṇ. vii. 4. 24.)

उह ūh, to understand, after prepositions, is shortened to उह ūh. (Pāṇ. vii. 4. 23.)

Ben. उयात् uhyāt; Pass. उयते uhyāte.

Ben. समुयात् samuhyāt; Pass. समुयते samuhyāte.

§ 391. The following roots may or may not drop their final न n, and then lengthen the preceding vowel. (Pāṇ. vi. 4. 43.)

जन् jan, to beget; Ben. जायात् jāyāt or जन्यात् janyāt; Pass. जायते jāyāte or जन्यते janyāte;

Int. जाजायते jājāyāte or जंजन्यते jañjanyāte.

सन् san, to elect; Ben. सायात् sāyāt or सन्यात् sangyāt; Pass. सायते sāyāte or सन्यते sangyāte;

Int. सामायते sāśāyāte or संसन्यते sañsangyāte.

खन् khan, to do; Ben. खायात् khāyāt or खन्यात् khanyāt; Pass. खायते khāyāte or खन्यते khanyāte;

Int. चाखायते chākḥāyāte or चंखन्यते chañkhanyāte.

In the passive only, तन् tan, to stretch; Ben. तन्यात् tanyāt; Pass. तायते tāyāte or तन्यते tanyāte; Int. तंतन्यते tantanyāte.

§ 392. According to a general rule, roots ending in ऐ ai and औ o change their final diphthong in the general tenses into आ a: धी dhyai, धीयते dhyāyāte. Roots ending in आ a retain it: पा pa, पायते pāyāte, he is protected. But the following roots change their final vowel into ई i in the passive and intensive; into ऐ e in the benedictive Par.; and keep it unchanged before gerundial य ya. (Pāṇ. vi. 4. 66, 67. 69.)

The six verbs called *ṣuḡhā\**, and the following verbs :

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा <i>dā</i> , to give	दीयते <i>dīyāte</i>	देदीयते <i>dedīyāte</i>	देयात् <i>deyāt</i>	प्रदाय <i>pradāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyāte</i>	मेमीयते <i>memīyāte</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्थीयते <i>sthiyāte</i>	तेथीयते <i>testhīyāte</i>	स्थेयात् <i>stheyāt</i>	प्रस्थाप्य <i>prasthāya</i>
गै <i>gai</i> , to sing	गीयते <i>giyāte</i>	जेगीयते <i>jegiyāte</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>piyāte</i>	पेपीयते <i>pepiyāte</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hiyāte</i>	जेहीयते <i>jehiyāte</i>	हेयात् <i>heyāt</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>siyāte</i>	सेपीयते <i>sepiyāte</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *scap*‡, to sleep; वञ्च् *vas* (Pāṇ. VI. 1, 20), to wish; and the यञादि *yajādi*, i.e. those following यञ् *yaj*.

Ben. उच्यात् *uchyāt*; Pass. उच्यते *uchyāte*; Part. उक्ता *uktā*; Ger. उक्त्वा *uktvā*.

The यनादि are, (23, 33-41) यञ् *yaj*, to sacrifice; वप् *cap*, to sow; वह् *vah*, to carry; वस *vas*, to dwell; वे *ve*, to weave; ष्ये *eye*||, to cover; ह्रे *hre*||, to call; वद् *rad*, to speak; श्वि *svi*||, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् *grah*, to take; न्या *nyā*, to fail; व्यध् *vyadh*, to pierce; व्यच *vyach*, to surround; वृश् *vraśch*, to cut; प्रच्छ् *prachh*, to ask; भ्रञ्ज् *bhrañj*, to fry. As to स्वप् *scap*, स्यम् *syam*, and ष्ये *eye*, see § 393, note †.

ग्रह् *grah*; Ben. गृह्यात् *grihyāt*; Pass. गृह्यते *grihyāte*; Part. गृहीतः *grihitāḥ*; Ger. गृहीत्वा *grihitvā*; Int. जरीगृह्यते *jariagrihyāte*.

§ 395. शास् *sās*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śishyāt*; Pass. शिष्यते *śishyāte*; Part. शिशः *śishāḥ*; Ger. शिश्वा *śishvā*; Aor. अशिषत् *āśishat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nīt, Pāṇ. VI. 4, 24). Thus

\* This term comprises the six roots डृक्ष्, दाण्, दी, देक्, दुधाञ्, and धेदृ, all varieties of the radicals दा *dā* and धा *dhd*; but not दाप् and देप्, i.e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. 1, 20). Hence दीयते *dīyāte*, it is given; but दायते *dāyāte*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyāt* or ग्लैयात् *glāyāt*. ख्या *khyā*, to call; ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *scap*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असृपत् *asūshapat*.

§ स्वाप् *scap*, to sleep, स्यम् *syam*, to sound, and ष्ये *eye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुष्यते *soshupyāte*, सेसिम्यते *sesimyāte*, वेवीयते *veviyāte*. श्वि *svi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोशुयते *śośūyāte* or शेपीयते *śēpiyāte*. ह्रे *hre* forms Int. जोह्यते *johyāte* (Pāṇ. VI. 1, 33). In the intensive चाय *chāy* forms चेकीयते *chēkiyāte* (Pāṇ. VI. 1, 21); प्याय *pyāy*, पेपीयते *pepiyāte* (Pāṇ. VI. 1, 20).

from संस् *srañs*, Part. स्रस्तः *srastāh*, Pass. स्रस्यते *srasyāte*, Ben. स्रस्यात् *srasyāt*, Ger. स्रस्ता *srastā*, Int. सनीस्रस्यते *sansrasyāte*, Aor. स्रस्रसत् *śrasrat*; from रंज् *rañj*, Ben. रज्यात् *rajjyāt*, Pass. रज्यते *rajjyāte*, Part. रक्तः *raktāh*, Ger. रक्ता *raktā* (or रंक्ता *rañktā*, Page VI. 4, 32).

§ 396. With regard to the benedictive *Ātm.* see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive *Ātm.* does not take intermediate इ *i*, penultimate इ *i*, उ *u*, च्च *ri* are left unchanged, whereas in other strengthening tenses they take *Guṇa* (§ 344). Final च्च *ri*, too, remains unchanged, and च्च *ri* becomes ईर *īr*, or, after labials, ऊर *ūr*. क्षिप् *kship*, to throw, क्षिप्स्यी *kshipsiyā*; पू *pū*, to fill, पूषीय *pūshīyā*.

### Benedictive.

#### PARASMAIPADA.

1. बुध्यासे <i>budhyāsam</i>	बुध्यास्व <i>budhyāswa</i>	बुध्यास्त <i>budhyāstma</i>
2. बुध्याः <i>budhyāḥ</i>	बुध्यास्तं <i>budhyāstam</i>	बुध्यास्त <i>budhyāsta</i>
3. बुध्यात् <i>budhyāt</i>	बुध्यास्तां <i>budhyāstām</i>	बुध्यासुः <i>budhyāstuh</i>

#### ĀTMANEPAḌA.

1. बोधिषीय <i>bodhiṣīyā</i>	बोधिषीयहि <i>bodhiṣīyāhi</i>	बोधिषीमहि <i>bodhiṣīmāhi</i>
2. बोधिषीष्टाः <i>bodhiṣīṣṭhāḥ</i>	बोधिषीयास्यां <i>bodhiṣīyāstham</i>	बोधिषीध्वं <i>bodhiṣīdhvam</i>
3. बोधिषीष्ट <i>bodhiṣīṣṭhā</i>	बोधिषीयास्तां <i>bodhiṣīyāstām</i>	बोधिषीरन् <i>bodhiṣīron</i>

## CHAPTER XV.

### PASSIVE.

§ 397. The passive takes the terminations of the *Ātmanepada*.

#### Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yā* to the root. This य *ya* is added in the same manner as it is in the *Div* verbs, so that the *Ātmanepada* of *Div* verbs is in all respects (except in the accent) identical with the passive.

*Ātm.* नयते *nāhyāte*, he binds; *Pass.* नयते *nāhyāte*, he is bound.

§ 399. Bases in च्च *ay* (*Chur*, *Caus.* *Denom.* &c.) drop च्च *ay* before य *ya* of the passive.

बोधय *bodhay*, to make one know; बोध्यते *bodh-yāte*, he is made to know.

चोरय *choray*, to steal; चोर्यते *chor-yāte*, he is stolen.

Intensive bases ending in य *y* retain their य *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलुप *lolup*, to cut much; लोलुप्यते *lolup-yāte*, he is cut much.

Intensive bases ending in य y, preceded by a consonant, drop their य y.

वेभिद्य् bebhidy, to sever; वेभिद्यते bebhidyāte, it is severed.

दीधी didhi, to shine, वेवी verī, to yearn, दरिद्रा daridrā, to be poor drop their final vowel, as usual.

दीधी didhi, दीध्यते didhyāte, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

### Passive.

#### SINGULAR.

1.	2.	3.
Pres. भूये bhūyé	भूयसे bhūyāse	भूयते bhūyāte
Impf. अभूये abhūyé	अभूयथाः abhūyathāḥ	अभूयत abhūyāta
Opt. भूयेय bhūyéya	भूयेथाः bhūyēthāḥ	भूयेत bhūyēta
Imp. भूये bhūyat	भूयस्व bhūyāsva	भूयतां bhūyātām

#### DUAL.

Pres. भूयावहे bhūyārahe	भूयेथे bhūyēthe	भूयते bhūyēte
Impf. अभूयावहि abhūyārāhi	अभूयेथां abhūyēthām	अभूयेतां abhūyētām
Opt. भूयेवहि bhūyērahi	भूयेयाथां bhūyēyāthām	भूयेयातां bhūyēyātām
Imp. भूयावहे bhūyārāhai	भूयेथां bhūyēthām	भूयेतां bhūyētām

#### PLURAL.

Pres. भूयामहे bhūyāmāhe	भूयध्वे bhūyādhwē	भूयन्ते bhūyānte
Impf. अभूयामहि abhūyāmāhi	अभूयध्वं abhūyādhvam	अभूयन्त abhūyānta
Opt. भूयेमहि bhūyēmāhi	भूयेध्वं bhūyēdhvam	भूयेरन् bhūyērān
Imp. भूयामहे bhūyāmāhai	भूयध्वं bhūyādhvam	भूयन्तां bhūyāntām

### General Tenses of the Passive.

§ 401. In the general tenses of the passive, य yā is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Âtmanepada. The य ya of the passive is treated, in fact, like one of the conjugational class-marks (vikaraṇas), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

### Reduplicated Perfect.

The reduplicated perfect is the same as in the Âtmanepada.

### Periphrastic Perfect

The periphrastic perfect is the same as in the Âtmanepada, but the auxiliary verbs अस् as and भू bhū must be conjugated in the Âtmanepada, as well as कृ kri. (§ 342.)

## Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of *Ātmanepada*, and without differing from the paradigms given above, except in the third person singular.

The second aorist *Ātmanepada* is not to be used in a purely passive sense\*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vriddhi of final and Guna of medial vowels (but अ a is lengthened), followed by our consonant.

Thus, instead of अलविष्ट <i>ālarishṭa</i> , we find			अलवि <i>ālar-i</i> .	} First Form.
अबोधित <i>abodhishṭa</i> ,	—	अबोधि <i>abodh-i</i> .		
अक्षिप्त <i>akshipta</i> ,	—	अक्षेपि <i>akshēp-i</i> .		
अनेष्ट <i>aneshṭa</i> ,	—	अनायि <i>anāy-i</i> .	} Second Form.	
अकृत <i>akṛita</i> ,	—	अकारि <i>akār-i</i> .		
अदित <i>adita</i> ,	—	अदायि <i>adāy-i</i> .		
अस्तोष्ट <i>astīrshṭa</i> ,	—	अस्तारि <i>astār-i</i> .		
अमृष्ट <i>amṛishṭa</i> ,	—	अमर्जि <i>amarj-i</i> .		
अदग्ध <i>adagdhā</i> ,	—	अदाहि <i>adāh-i</i> .	} Fourth Form.	
अदिक्षत <i>adikṣhata</i> ,	—	अदेक्षि <i>adeṣ-i</i> .		
अघुक्षत <i>aghukṣhata</i> ,	—	अगूहि <i>agūh-i</i> .		
अलिक्षत <i>alikṣhata</i> ,	—	अलेहि <i>aleh-i</i> .		
अधुक्षत <i>adhukṣhata</i> ,	—	अदोहि <i>adoh-i</i> .		
अधिक्षत <i>adhikṣhata</i> ,	—	अदेहि <i>adeh-i</i> .		

§ 404. Verbs ending in आ a or diphthongs, take य y before the passive इ i.

दा *dā*, अदायि *adāy-i*, instead of अदित *adita*.

§ 405. Verbs ending in अय ay (Chur. Caus. Denom. &c.) drop अय ay before the passive इ i, though in the general tenses, after the dropping of the passive य ya, the original अय ay may reappear, i.e. the *Ātm.* may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय ay or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभावयिषि *abhāvarishi*, अभावयिष्ठाः *abhāvarishṭhāḥ*, अभावयि *abhāvari*; c. अभावययिषि *abhāvarayishi*, अभावययिष्ठाः *abhāvarayishṭhāḥ*, अभावययि *abhāvari*.

§ 406. Intensive bases in य y add the passive इ i, without Guna.

Int. बोभूय *bobhūy*, अबोभूयि *abobhūyi*.

Intensive bases ending in य y, preceded by a consonant, drop य y, and refuse Guna.

Int. बेभिद्य *bebhidy*; Aor. अबेभिदि *abebhid-i*.

Desiderative bases, likewise, refuse Guna.

Des. बुबोधिष्व् *bulobdhiṣv*; Aor. अबुबोधयिषि *abubodhishi*.

\* This would follow if *kartari* extends to Pān. III. 1. 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pāṇ. VII. 1, 63.) See § 345, 10.

रध् *radh*, to kill, — अरंधि *arandhi*. (Pāṇ. VII. 1, 61.)

जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pāṇ. VII. 1, 61.)

भञ्ज् *bhañj*, to break, — अभंजि *abhañji* or अभजि *abhaji*. (Pāṇ. VI. 4, 23.)

लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alābhi*. (Pāṇ. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pāṇ. VII. 3, 35.)

बध् *badh*, to strike, — अबधि *abadhi*. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ i (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

अलविषि *alavish-*

अलविष्यहि *alavishvahi*

अलविष्यहि *alavishmahi*

अलविष्ठाः *alavishthāḥ*

अलविषाणां *alavishāthām*

अलविध्यं or °दुं *alavidhvam* or -*dhvam*.

अलावि *alāvi*

अलविषातां *alavishātām*

अलविषत *alavishata*

*The Two Futures, the Conditional, and the Benedictive Passive.*

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishyē*, I shall be known.

Cond. अबोधिष्ये *ābodhishye*, I should be known.

Periph. Fut. बोषिताहे *bodhitāhe*, I shall be known.

Bened. बोधिषीय *bodhishtyā*, May I be known !

*Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.*

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *drish*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लृ लृ we have अलावि *alāvi*, and from this, by treating the final इ i as the intermediate इ i, we form,

Sing. 1. pers. अलाविषि *alāvi-shi*, by the side of अलविषि *alāvi-shi*.

2. अलाविष्ठाः *alāvi-shthāḥ*, — — अलविष्ठाः *alāvi-shthāḥ*.

3. अलावि *alāvi*, — — अलावि *alāvi*.



Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.

2. अलाविषायां *alāvi-shāthām*, — — अलविषायां *alāvi-shāthām*.

3. अलाविषातां *alāvi-shātām*, — — अलविषातां *alāvi-shātām*.

Plur. 1. pers. अलाविष्महि *alāvi-shmahi*, by the side of अलविष्महि *alāvi-shmahi*.

2. अलाविष्मं *alāvi-dhvam* or *°द्वं-dhvam* — अलविष्मं *alāvi-dhvam* or *°द्वं*.

3. अलाविषत *alāvi-shata*, — — अलविषत *alāvi-shata*.

Fut. लाविष्ये *lāvi-shye*, by the side of लविष्ये *lāvi-shye*.

Cond. अलाविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.

Per. Fut. लाविताहे *lāvi-tāhe*, — — लविताहे *lāvi-tāhe*.

Ben. लाविषीय *lāvi-shīya*, — — लविषीय *lāvi-shīya*.

From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achāyi*; hence

Aor. अचायिषि *achāyishi*, besides अचेषि *acheshi*, &c.

Fut. चायिष्ये *chāyishye*, — चेष्ये *cheshye*.

Cond. अचायिष्ये *achāyishye*, — अचेष्ये *acheshye*.

Per. Fut. चायिताहे *chāyitāhe*, — चेताहे *chetāhe*.

Ben. चायिषीय *chāyishīya*, — चेषीय *cheshīya*.

From घ्रा *ghrā*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrāyi*; hence

Aor. अघ्रायिषि *aghrāyishi*, besides अघ्रासि *aghrāsi*.

Fut. घ्रायिष्ये *ghrāyishye*, — घ्रास्ये *ghrāsyē*.

Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsyē*.

Per. Fut. घ्रायिताहे *ghrāyitāhe*, — घ्राताहे *ghrātāhe*.

Ben. घ्रायिषीय *ghrāyishīya*, — घ्रासीय *ghrāsiya*.

From ध्वृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence

Aor. अध्वारिषि *adhvāriṣhi*, besides अध्वृषि *adhvriṣhi* or अध्वरिषि *adhvāriṣhi*.

Fut. ध्वारिष्ये *dhvāriṣhye*, — ध्वरिष्ये *dhvāriṣhye*.

Per. Fut. ध्वारिताहे *dhvāritāhe*, — ध्वताहे *dhvārtāhe*.

Ben. ध्वारिषीय *dhvāriṣhīya*, — ध्वृषीय *dhvriṣhīya* or ध्वरिषीय *dhvāriṣhīya* \*.

From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghāni*; hence

Aor. अघानिषि *aghāniṣhi*, besides (अवधिषि *avadhiṣhi*). Pāṇ. vi. 4, 62 †.

Fut. घानिष्ये *ghāniṣhye*, — हनिष्ये *hanishye*.

Per. Fut. घानिताहे *ghānitāhe*, — हताहे *hantāhe*.

Ben. घानिषीय *ghāniṣhīya*, — (वधिषीय *vadhishīya*)

From दृक्ष् *drīṣ*, to see, 3rd pers. sing. Aor. Pass. अदक्षि *adarṣi*; hence

Aor. अदक्षिषि *adarṣiṣhi*, besides अद्रक्षि *adriṣhi*.

Fut. दक्षिष्ये *darṣiṣhye*, — द्रक्ष्ये *drakshye*.

Per. Fut. दक्षिताहे *darṣitāhe*, — द्रष्टाहे *drashṭāhe*.

Ben. दक्षिषीय *darṣiṣhīya*, — द्रक्षीय *drakshīya*.

\* See § 332. 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्रहि *agrāhi*; hence

Aor. अग्रहिषि *agrāhishi*, besides अग्रहीषि *agrahīshi*.

Fut. ग्रहिष्ये *grāhishye*, — ग्रहीष्ये *grahīshye*.

Per. Fut. ग्रहिताहे *grāhitāhe*, — ग्रहाताहे *grahitāhe*.

Ben. ग्रहिषीय *grāhishīya*, — ग्रहीषीय *grahīshīya*.

From रम्य *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरामि *arami* or अरामि *arāmi*; hence

Aor. अरामिषि *aramishi* or अरामिषि *arāmishi*, besides अरामयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपास्तातां *udapāstātām*, they two arose, &c. (Pāp. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāp. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.), अदीपि *adīpi* or अदीपिह *adīpiṣṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिह *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिह *apūriṣṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhū, Âtm.; really Div form of Tan), अतायि *atāyi* or अतायिह *atāyiṣṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिह *apyāyiṣṭa*.

## CHAPTER XVI.

### PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Ânga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāp. VI. 1, 173.) Thus

भवंति	भवन्	Nom. S. भवान्	Acc. भवन्तं	Instr. भवता &c.
<i>bhāvanti</i>	<i>bhāvant</i>	<i>bhāvan</i>	<i>bhāvāntam</i>	<i>bhāvata</i>
तुदन्ति	तुदन्	तुदन्	तुदन्तं	तुदता &c.
<i>tudānti</i>	<i>tudānt</i>	<i>tuddān</i>	<i>tuddāntam</i>	<i>tudatā</i>
दीप्यन्ति	दीप्यन्	दीप्यन्	दीप्यन्तं	दीप्यता &c.
<i>dīṇyanti</i>	<i>dīṇyant</i>	<i>dīṇyan</i>	<i>dīṇyāntam</i>	<i>dīṇyata</i>

चोरयंति	चोरयन्	Nom. S. चोरयन्	Acc. चोरयन्तं	Instr. चोरयता &c.
<i>chordáyanti</i>	<i>chordáyant</i>	<i>chordáyan</i>	<i>chordáyantam</i>	<i>chordáyatá</i>
सुन्वन्ति	सुन्वन्	Nom. S. सुन्वन्	Acc. सुन्वन्तं	Instr. सुन्वता &c.
<i>sunvánti</i>	<i>sunvánt</i>	<i>sunván</i>	<i>sunvántam</i>	<i>sunvatá</i>
तन्वन्ति	तन्वन्	Nom. S. तन्वन्	Acc. तन्वन्तं	Instr. तन्वता &c.
<i>tanvánti</i>	<i>tanvánt</i>	<i>tanván</i>	<i>tanvántam</i>	<i>tanva. í</i>
क्रीयन्ति	क्रीयन्	Nom. S. क्रीयन्	Acc. क्रीयन्तं	Instr. क्रीयता &c.
<i>krīyánti</i>	<i>krīyánt</i>	<i>krīyán</i>	<i>krīyántam</i>	<i>krīyatá</i>
अदन्ति	अदन्	Nom. S. अदन्	Acc. अदन्तं	Instr. अदता &c.
<i>adánti</i>	<i>adánt</i>	<i>adán</i>	<i>adántam</i>	<i>adatá</i>
जुह्वन्ति	जुह्वन्	Nom. S. जुह्वन्	Acc. जुह्वन्तं	Instr. जुह्वता (§ 184)
<i>júhvanti</i>	<i>júhvat</i>	<i>júhvat</i>	<i>júhvatam</i>	<i>júhvatá</i>
रुधन्ति	रुधन्	Nom. S. रुधन्	Acc. रुधन्तं	Instr. रुधता &c.
<i>rundhánti</i>	<i>rundhánt</i>	<i>rundhán</i>	<i>rundhántam</i>	<i>rundhatá</i>
बोभुवन्ति Intens.	बोभुवन्	Nom. S. बोभुवन्	Acc. बोभुवन्तं	Instr. बोभुवता (§ 184)
<i>bóbhuvanti</i>	<i>bóbhuvat</i>	<i>bóbhuvat</i>	<i>bóbhuvatam</i>	<i>bóbhuvatá</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति	भविष्यन्	Nom. S. भविष्यन्	Acc. भविष्यन्तं	Instr. भविष्यता
<i>bhavishyánti</i>	<i>bhavishyánt</i>	<i>bhavishyán</i>	<i>bhavishyántam</i>	<i>bhavishyatá</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the *ss*, as it is always followed by a vowel, is changed to *śh*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before *उ*, *uh*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate *इ*, all verbs which, without counting the *उ*: *uh*, are monosyllabic in the 3rd pers. plur., insert *इ* *i*. (See Necessary *इ* *i*, § 338, 1; Optional *इ* *i*, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः <i>babhúvúḥ</i>	बभूवुषा <i>babhúvúṣhā</i>	बभूवान् <i>babhúvān</i>	बभूवांसं <i>babhúvānsam</i>	बभूवभिः <i>babhúvādbhīḥ</i>
निन्युः <i>ninyúḥ</i>	निन्युषा <i>ninyúṣhā</i>	निनीवान् <i>ninivān</i>	निनीवांसं <i>ninivānsam</i>	निनीवभिः <i>ninivādbhīḥ</i>
तुतुदुः <i>tutudúḥ</i>	तुतुदुषा <i>tutudúṣhā</i>	तुतुद्वान् <i>tutudvān</i>	तुतुद्वान्सं <i>tutudvānsam</i>	तुतुद्वभिः <i>tutudvādbhīḥ</i>
दिदिवुः <i>didivúḥ</i>	दिदिवुषा <i>didivúṣhā</i>	दिदिवान् (§ 143) <i>didivān</i>	दिदिवांसं <i>didivānsam</i>	दिदिवभिः <i>didivādbhīḥ</i>
चोरयानुः <i>chorayānuḥ</i>	चोरयानुषा <i>chorayānuṣhā</i>	चोरयानानिवा <i>chorayānānvā</i>	चोरयानानिवांसं <i>chorayānānvānsam</i>	चोरयानानिवाभिः <i>chorayānānvādbhīḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुबुः <i>sushuvūḥ</i>	सुषुबुषा <i>sushuvūṣhā</i>	सुषुबान् <i>sushuvān</i>	सुषुबांसं <i>sushuvāṁsam</i>	सुषुबभिः <i>sushuvādbhiḥ</i>
तेनुः <i>tenūḥ</i>	तेनुषा <i>tenūṣhā</i>	तेनिवान् <i>tenivān</i>	तेनिबांसं <i>tenivāṁsam</i>	तेनिबभिः <i>tenivādbhiḥ</i>
चिक्रियुः <i>chikriyūḥ</i>	चिक्रियुषा <i>chikriyūṣhā</i>	चिक्रिवान् <i>chikrivān</i>	चिक्रिवांसं <i>chikrivāṁsam</i>	चिक्रिवभिः <i>chikrivādbhiḥ</i>
आदुः <i>ādūḥ</i>	आदुषा <i>ādūṣhā</i>	आदिवान् <i>ādivān</i>	आदिबांसं <i>ādivāṁsam</i>	आदिवभिः <i>ādivādbhiḥ</i>
जुहुवुः <i>juhuvūḥ</i>	जुहुवुषा <i>juhuvūṣhā</i>	जुहुवान् <i>juhuvān</i>	जुहुबांसं <i>juhuvāṁsam</i>	जुहुवभिः <i>juhuvādbhiḥ</i>
रुरुधुः <i>urudhūḥ</i>	रुरुधुषा <i>urudhūṣhā</i>	रुरुध्वान् <i>rurudhvān</i>	रुरुध्वांसं <i>rurudhvāṁsam</i>	रुरुध्वभिः <i>rurudhvādbhiḥ</i>

§ 417. In five verbs, where the insertion of इ i before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.	
जग् <i>gam</i>	जग्मुः <i>jagmūḥ</i>	जग्मुषा <i>jagmūṣhā</i>	जग्मिवान् or जगन्वान् * <i>jagmivān or jaganvān</i>	जग्मिवांसं <i>jagmivāṁsam</i>	जग्मिवभिः <i>jagmivādbhiḥ</i>
हन् <i>han</i>	जग्मुः <i>jaghnūḥ</i>	जग्मुषा <i>jaghnūṣhā</i>	जग्मिवान् or जगन्वान् <i>jaghnivān or jaghanvān</i>	जग्मिवांसं <i>jaghnivāṁsam</i>	जग्मिवभिः <i>jaghnivādbhiḥ</i>
विद् <i>vid</i>	विविदुः <i>vividūḥ</i>	विविदुषा <i>vividūṣhā</i>	विविद्वान् or विविदिवान् <i>vividvān or vividivān</i>	विविद्वांसं <i>vividvāṁsam</i>	विविद्वभिः <i>vividvādbhiḥ</i>
विज् <i>vis</i>	विविशुः <i>viviśūḥ</i>	विविशुषा <i>viviśūṣhā</i>	विविश्वान् or विविशिवान् <i>viviśvān or vivishivān</i>	विविश्वांसं <i>viviśvāṁsam</i>	विविश्वभिः <i>viviśvādbhiḥ</i>
दृश् <i>dris</i>	ददृशुः <i>dadrīśūḥ</i>	ददृशुषा <i>dadrīśūṣhā</i>	ददृश्वान् or ददृशिवान् <i>dadrīśvān or dadrīshivān</i>	ददृश्वांसं <i>dadrīśvāṁsam</i>	ददृश्वभिः <i>dadrīśvādbhiḥ</i>

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन *āna*.

बभूविरे *babhūviré*—बभूवानः *babhūvānāḥ*

चक्रिरे *chakriré*—चक्राणः *chakrāṇāḥ*

दद्विरे *dadivré*—ददानः *dadānāḥ*

§ 419. The participle present Âtmanepada has two terminations,—मान *māna* for verbs of the First Division (§ 295), आन *āna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination न्ते *nte*, and replace it by मानः *mānāḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ānāḥ*.

\* The same optional forms run through all the Pada and Bha cases.

## First Division.

भवन्ते *bháva-nte*—भवमानः *bháva-mánaḥ*तुदन्ते *tudá-nte*—तुदमानः *tudá-mánaḥ*दीव्यन्ते *dīvyá-nte*—दीव्यमानः *dīvyá-mánaḥ*चोरयन्ते *choráya-nte*—चोरयमाणः *choráya-mánaḥ*Pass. तुद्यन्ते *tudyá-nte*—तुद्यमानः *tudyá-mánaḥ*Caus. भावयन्ते *bhāváyā-nte*—भावयमानः *bhāváyā-mánaḥ*Des. बुभूषन्ते *búbhūsha-nte*—बुभूषमाणः *búbhūsha-mánaḥ*Int. बोधयन्ते *bodháyā-nte*—बोधयमानः *bodháyā-mánaḥ*

## Second Division.

सुन्वन्ते *sunv-áte*—सुन्वानः *sunv-ánáḥ*आमुवन्ते *ápnuv-áte*—आमुवानः *ápnuv-ánáḥ*तन्वन्ते *tanv-áte*—तन्वानः *tanv-ánáḥ*क्रियन्ते *krīṇ-áte*—क्रियानः *krīṇ-ánáḥ*जदन्ते *ad-áte*—जदानः *ad-ánáḥ*जुह्वन्ते *júhv-áte*—जुह्वानः *júhv-ánáḥ*रुधन्ते *rundh-áte*—रुधानः *rundh-ánáḥ*

§ 420. The participle of the future in the *Ātmanepada* is formed by adding नानः *mánaḥ* in the same manner.

भविष्यन्ते *bhavishyá-nte*—भविष्यमाणः *bhavishyá-mánaḥ*नेष्यन्ते *neshyá-nte*—नेष्यमाणः *neshyá-mánaḥ*तोष्यन्ते *totsyá-nte*—तोष्यमानः *totsyá-mánaḥ*रधिष्यन्ते *edhishyá-nte*—रधिष्यमाणः *edhishyá-mánaḥ*

§ 421. The participles of the present and future passive are formed by adding नानः *mánaḥ* in the same manner.

भूयन्ते *bhúyá-nte*—भूयमानः *bhúyá-mánaḥ*बुध्यन्ते *budhyá-nte*—बुध्यमानः *budhyá-mánaḥ*स्तूयन्ते *stúyá-nte*—स्तूयमानः *stúyá-mánaḥ*क्रियन्ते *kriyá-nte*—क्रियमाणः *kriyá-mánaḥ*भाष्यन्ते *bhāvvyá-nte*—भाष्यमानः *bhāvvyá-mánaḥ*

भाविष्यन्ते—भाविष्यमाणः

*bhāvishyá-nte*—*bhāvishyá-mánaḥ*

नायिष्यन्ते—नायिष्यमाणः

*náyishyá-nte*—*náyishyá-mánaḥ*Or like the Part. Fut. *Ātm.*

*The Past Participle Passive in णः taḥ and the Gerund in त्वा tvā.*

§ 422. The past participle passive is formed by adding णः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृतः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lū*, लूतः *lúnáḥ*, cut.

This termination ण *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before ण *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination ण *ta*, having always the Udatta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvā* to the root. कृ *kṛi*, कृत्वा *kṛitvā*, having done. पू *pū*, पूत्वा *pútvā* or, from पू *pū*, पवित्रा *pavitvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that *त्वा tvā* without intermediate इ i weakens, with intermediate इ i strengthens the root (Pāṇ. 1. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations. *ता ta* and *त्वा tvā* together, as they agree to a great extent, though not altogether.

I. *तः tāḥ* and *त्वा tvā*, with intermediate इ i.

§ 424. If *तः tāḥ* takes intermediate इ i, it may in certain verbs produce Guṇa. In this case the Guṇa before *त्वा tvā* is regular.

श्री *śt*, to lie down, शयितः *śayitāḥ* (Pāṇ. 1. 2, 19); शयित्वा *śayitvā*.

खिद् *śvid*, to sweat, खेदितः *sveditāḥ* or खिन्नः *svinnāḥ*; खेदित्वा *sveditvā*.

मिद् *mid*, to be soft, मेदितः *meditāḥ*; मेदित्वा *meditvā*.

क्षिद् *kshvid*, to drip, क्षेदितः *kshveditāḥ*; क्षेदित्वा *kshveditvā*.

धृष् *dhriṣh*, to dare, धर्षितः *dharshitāḥ*; धर्षित्वा *dharshitvā*.

मृष् *mriṣh*, to bear, मर्षितः *marshitāḥ* (patient), (Pāṇ. 1. 2, 20); मर्षित्वा *marshitvā*.

पू *pū*, to purify, पवितः *paritāḥ* (Pāṇ. 1. 2, 22); पवित्वा *pavitvā*, from पू *pū*. See No. 156.

§ 425. Verbs with penultimate उ u may or may not take Guṇa before *ता ta* with intermediate इ i, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitām* or द्योतितं *dyotitām*, it has been shining. (Pāṇ. 1. 2, 21.)

§ 426. If *त्वा tvā* takes intermediate इ i, it requires, as a general rule, Guṇa (Pāṇ. 1. 2, 18), or at all events does not produce any weakening of the base. वृत् *ṛit*, to exist, वर्तित्वा *vartitvā*. संस् *sraṁs*, to fall, संसित्वा *sraṁsitvā* (Pāṇ. 1. 2, 23). पू *pū* (i. e. पू *pū*), to purify, पवित्वा *pavitvā* (Pāṇ. 1. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य y or व v, preceded by इ, ई, or उ, ऊ, take Guṇa optionally (Pāṇ. 1. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to मृष् *mriṣh*, to thirst; to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to मृष् *mriṣh*, to bear; कृष् *kriṣ*, to attenuate (Pāṇ. 1. 2, 25); मृषित्वा *mriṣhitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ i, *त्वा tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. 1. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mriḍ*, to delight, मृदित्वा *mriḍitvā* (Pāṇ. 1. 2, 7); मृद् *mriḍ*, to rub, मृदित्वा *mriḍitvā*; गुष् *guh*, to cover, गुषित्वा *guhritvā*; क्लिष् *kliṣ*, to hurt, क्लिशित्वा *kliṣitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in थ th or फ ph, preceded by a nasal, may or may not drop the nasal before *त्वा tvā* (Pāṇ. 1. 2, 23); ग्रथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वञ्च् *vañch*, to cheat, and लुञ्च् *luñch*, to pluck (Pāṇ. 1. 2, 24); वञ्चित्वा *vañchitvā* or वञ्चित्वा *vachitvā*.

II. *तः tāḥ* and *त्वा tvā*, without intermediate इ i.

§ 429. Roots ending in nasals lengthen their vowel before *तः tāḥ* and *त्वा tvā* (Pāṇ. vi. 4, 15). श्रम् *śam*, to rest, श्रान्तः *śāntāḥ*, श्रान्त्वा *śāntvā*.

कृम् *kram*, to step, may or may not lengthen its vowel before *त्वा tvā* (Pāṇ. vi. 4, 18). कृन्तः *krāntāḥ*, कृन्तित्वा *krāntvā* or कृन्त्वा *krantvā*; also कृन्तित्वा *krantitvā*.

§ 430. The following roots, ending in nasals, drop them before *तः tāḥ* and *त्वा tvā*. (Pāṇ. vi. 4, 37.)

यम् *yam*, to check, यतः *yatáh*, यत्वा *yatvā*\*; रम् *ram*, to sport, रतः *ratáh*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *natáh*, नत्वा *natvā*; हन् *han*, to kill, हतः *hatáh*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gatáh*, गत्वा *gatvā*; मन् *man*, to think, मतः *matáh*, मत्वा *matvā*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatáh*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*: प्रमत् *pramát* (Pāṇ. vi. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*: प्रगत्य *pragát* or प्रगम्य *pragám*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātáh*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātáh*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātáh*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or च् *ch*, substitute ज् *j* and ऊ *ū*. (Pāṇ. vi. 4, 19.)

प्रश् *prachh*, to ask, पृष्टः *prishṭáh* (§ 125), पृष्ट्वा *prishṭvā*; दिप् *div*, to play, द्यूनाह् *dyúnah*, द्यूत्वा *dyútvā*.

2. Roots ending in र्छे *rchh*, or र्च *rch*, drop their final consonant. (Pāṇ. vi. 4, 21.)

मूर्छे *murchh*, to faint, मूर्तः *múrtáh*; तूर्चे *turv*, to strike, तूर्णः *túrṇah*.

§ 432. The following verbs change their च् *ch* with the preceding or following vowel into ऊ *ū*. (Pāṇ. vi. 4, 20.)

जर् *jar*, to ail, जूर्णः *júrṇah*, जूर्त्वा *júrtvā*; तर् *tar*, to hasten, तूर्णः *túrṇah*, तूर्त्वा *túrtvā*; सिच् *sri*, to dry, सूतः *sūtáh*, सूत्वा *sútvā*; सच् *ar*, to protect, उतः *útáh*, उत्वा *útvā*; मच् *mar*, to bind, मूतः *mútáh*, मूत्वा *mútvā*.

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्यै *dhya*, to meditate, ध्यातः *dhýātáh*, ध्यात्वा *dhýātvā*; or ई *i*; गे *gai*, to sing, गीतः *gītáh*, गीत्वा *gítvā*. Final ऐ *e* and आ *ā*, too, are changed to ई *i*; पा *pā*, to drink, पीतः *pītáh*, पीत्वा *pítvā*; धे *dhe*, to suck, धीतः *dhītah*, धीत्वा *dhītvā*.

§ 434. The following roots change their final vowel into ई *i*.

दो *do*, to cut, दितः *ditáh*, दित्वा *ditvā* (Pāṇ. vii. 4, 40); सो *so*, to finish, सितः *sitáh*, सित्वा *sítvā*; मा *mā*, to measure, मितः *mitáh*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थितः *sthitáh*, स्थित्वा *sthitvā*; धा *dhá*, to place, हितः *hitáh*, हित्वा *hitvā* (Pāṇ. vii. 4, 42); हा *há*, to leave (हीनः *hīnah*), हित्वा *hitvā* (Pāṇ. vii. 4, 43).

§ 435. शो *śo*, to sharpen, and चो *chho*, to cut, substitute ई *i*, or take the regular आ *ā*.

शो *śo*, शितः *sitáh* or शीतः *śītáh*, शित्वा *sítvā* or शीत्वा *śítvā* (Pāṇ. vii. 4, 41).

§ 436. Exceptional forms:

दा *dā*, to give, forms दत्तः *dattáh*†, दत्त्वा *dattvā* (Pāṇ. vii. 4, 46).

स्पृद्य *spṛdy*, to grow, forms स्फूतः *spṛtáh* (Pāṇ. vi. 1, 22).

स्वै *svai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītáh* (Pāṇ. vi. 1, 23) and प्रस्तीनः *prastīnāh* (Pāṇ. viii. 2, 54).

इषे *īyai*, to curdle, forms शीनः *śīnah*, and शीतः *śītáh*, cold; but संश्रयानः *samśrýānah*, rolled up (Pāṇ. vi. 1, 24, 25).

प्याय *pyāy*, to grow, forms पीनः *pīnah*; but प्यानः *pyānah* after certain prepositions (Pāṇ. vi. 1, 28).

§ 437. The verbs which take Samprasāraṇa before तः *táh* and त्वा *tvā* have been mentioned

\* See verbs without intermediate ई *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final ई *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattáh*, प्रत्तः *prattáh*; सुदत्तः *sudattáh*, सूतः *sūtáh*.

in § 393, as undergoing the same change in the benedictive and passive. वच *vach*, to speak, उक्तः *uktaḥ*, उक्ता *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345, <sup>10</sup>) lose it before तः *tāḥ* and ता *toḍ*. संस् *sraṁś*, to tear, स्रस्तः *srastah*, स्रत्वा *srastvā*.

But स्कन्द *skand*, to stride, forms its gerund स्कन्वा *skantvā*, and स्यन्द *syand*, to flow, स्यन्वा *syantvā* (Pāṇ. vi. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannah*, स्यन्नः *syannah*.

नश् *naś*, to perish, and roots ending in ञ् *j*, otherwise liable to nasalization, retain the nasal optionally before ता *trā* (Pāṇ. vi. 4, 32). नष्टा *naśṭvā* or नष्टा *naśṭvā* (but only नष्टः *naśṭah*); रक्ता *raṁktā* or रक्ता *raktā* (but only रक्तः *raktaḥ*); मज्ज *majj*, to dive, मज्ज्वा *maṁktvā* or मज्जा *maktvā* (Pāṇ. vii. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयात *kārayati*, कारितः *kāritah*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitah*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs Âtm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekriyate*, चेक्रीयितः *chekriyitah*, चेक्रीयित्वा *chekriyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditah*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkati*, चर्कितः *charkritah*, चर्कित्वा *charkaritvā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krî class, beginning with लृ *lū*, to cut, लूनः *lūnah* (Dhâtupāṭha 31, 13; Pāṇ. viii. 2, 44). The most important are, धूनः *dhūnah*, shaken; जिनः *jīnah*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhâtupāṭha 26, 23-35; Pāṇ. viii. 2, 45). The most important are, दूनः *dūnah*, pained; दीनः *dīnah*, wasted; प्रीणः *prīṇah*, loved.
3. Verbs ending in र् *ṛ*, which is changed into ईर् *īr* or ऊर् *ūr*. स्तृ *stṛ*, स्तीर्यः *stīrṇah*, spread; क्षीर्यः *kṣīrṇah*, injured; दीर्यः *dīrṇah*, torn; जीर्यः *jīrṇah*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; चिद् *chhid*, चिन्नः *chhinnaḥ*, cut. But मद् *mad*, मत्तः *mattah*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and वृद् *vud*, to wet, the substitution is optional (Pāṇ. viii. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhâtupāṭha with



an indicative जो *o*; धुज् *bhuja* (धुजे *bhujo*, Dhātupāṭha 28, 124), to bend, धुज् *bhugnaḥ*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in जा *d*, or रे *e*, ऐ *ai*, जो *o*, changeable to जा *d* (Pāṇ. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānaḥ*, faded. Except ध्यै *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pāṇ. VIII. 2, 57); स्वा *khyā*, to proclaim, स्वातः *khyātaḥ*. In त्रै *trai*, to protect, ग्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇaḥ* or त्रातः *trātaḥ* (Pāṇ. VIII. 2, 56).
7. Miscellaneous participles in नः *naḥ*: पूर्वः *pūrṇaḥ*, only if derived from पूर *pūr*, and then with an optional form पूरितः *pūrītaḥ* (Pāṇ. VII. 2, 27); while the participle of प्र *pr* is said to be पूतः *pūtaḥ* (Pāṇ. VIII. 2, 57); क्षीयः *kshīṇaḥ*, from क्षि *kshi*, to waste; द्यूतः *dyūtaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)\*; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pāṇ. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold; ह्रीयः *hrīṇaḥ* or ह्रीतः *hrītaḥ*, ashamed (Pāṇ. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्वः *pakvāḥ*, ripe; शुष्कः *śuṣkaḥ*, dry (Pāṇ. VI. 1, 206); क्षामः *kshāmāḥ*, weak; कृशः *kṛśāḥ*, thin; प्रस्तीनः *prastīmāḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्षीयः *kshīṇaḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in ता *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛitāḥ*, done, becomes कृतवान् *kṛitāvān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛitavān*, he has made the mat; or in the feminine सा कृतवती *sā kṛitavatī*, and in the neuter तत्कृतवत् *tat kṛitavat*. They are regularly declined throughout like adjectives in वत् *vat*.

#### Gerund in य या.

§ 445. Compound *verus*, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of ता *tvā*. Thus, instead of भुत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्वा *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्वा *vijitvā*. भृ *bhṛi*, to carry, भृत्वा *bhṛitvā*; but संभूय *sambhūya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pāṇ. VI. 4, 59).

\* Pāṇ. VIII. 2, 49, allows द्यूत *dyūta* in all senses of the root दिव् *div*, except in that of gambling; see Dhātupāṭha 26, 1. द्यूत *dyūta* and परिद्यूत *paridyūta*, pained, come from a different root, दिव् *div*, to pain, Dhātupāṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix *अय्* *ay* before *य* *ya* (Pāṇ. vi. 4, 56): *संगमयति saṅgamáyati*, *संगमय्य saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: *तारयति táráyati*, *प्रतारयि pratárya*, having caused to advance. *प्रापयति prápáyati* forms *प्राप्य prápya* and *प्रापय्य prápáyya*, having caused to reach (Pāṇ. vi. 4, 57).

§ 448. The verbs called *घु* *ghu* (§ 392\*), *मा* *má*, to measure, *स्था* *sthá*, to stand, *ग* *gá*, to sing or to go, *पा* *pá*, to drink or to protect, *हा* *há*, to leave, *सो* *so*, to finish, take *आ* *á*, not ई (Pāṇ. vi. 4, 69). *दो* *dó*, to cut, *अवदाय avadáyā*; *स्था* *sthá*, *प्रस्थाय prastháya*. But *पा* *pá*, to drink, may form *प्रापाय prapáyā* or *प्रापीय prapíya* (Sār.).

§ 449. Verbs ending in *म्* *m*, which do not admit of intermediate इ *i*, may or may not drop their *म्* *m*. Ex. *नम्* *nam*, to bow, *प्राणम्य praṇámya* or *प्राण्य praṇáyya*; *गम्* *gam*, to go, *आगम्य āgámya* or *आगत्य āgátya*. Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal. Ex. *हन्* *han*, *प्रह्य praháyya*; *तन्* *tan*, *प्रतत्य pratátya*†. *खन्* *khan* and *जन्* *jan* form *खन्य khányā* or *खाय kháyā*, *जन्य jányā* or *जाय jáyā*.

§ 450. Verbs ending in *रि* *ri* change it to ई *ī*, and, after labials, into ऊ *ū*. Ex. *वित्तिर्ये vittríya*, having crossed; *संपूर्ये sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus *वे* *ve*, to weave, forms *प्रवाय praváyā*; *ज्या* *jyá*, to fail, *उपज्याय upajyáyā*; *ये* *nye*, to cover, *प्रव्याय praváyā*, but after *परि* *pari* optionally *परिव्याय parivyáyā* or *परिवीय parivíya* (Pāṇ. vi. 1, 41-44).

§ 452. Some verbs change final इ *i* and ई *ī* into आ *á*. Thus *मि* *mí*, *मिनोति mínóti*, he destroys, and *मि* *mi*, *मिनोति mínóti*, he throws, form *निमाय nimáyā*; *दो* *dó*, to destroy, *उपदाय upadáyā*; *ली* *lí*, to melt, optionally *विलाय viláyā* or *विलीय vilíya* (Pāṇ. vi. 1, 50-51).

## CHAPTER XVII.

### VERBAL ADJECTIVES.

*Verbal Adjectives in तव्यः távyah (or tavyāḥ), अनियः aníyah, and वः yāḥ (or yāḥ and yah).*

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः *kartavyah*, करणीयः *karaṇtyah*, कार्यः *kāryah*‡, faciendus. Ex. धर्मस्त्वया कर्तव्यः *dharmaḥ tvayá kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs: रमिरेमिनमो हंतिरनुदात्ता गमिरेमि: । तन् अय् धिय् ष्युक्कुषु वनु मनु तृयु वृयु ॥

‡ Another suffix for forming verbal adjectives is *इल्लिमः ellimāḥ*, which is, however, of rare occurrence; *पक्* *pak*, to cook, *पक्वेल्लिमा पाचय pāchellimā mādhā*, beans fit to cook; *भिदेल्लिमः bhidelimāḥ*, briclike, fragile. (Pāṇ. III. 1, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyah*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyah*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyah</i>	दानीयः <i>dāniyah</i>	देयः <i>dēyah</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyah</i>	गानीयः <i>gāniyah</i>	गेयः <i>gēyah</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyah</i>	जयनीयः <i>jayaniyah</i>	जेयः <i>jēyah</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyah</i>	भवनीयः <i>bhavanīyah</i>	भव्यः <i>bhāvyaḥ</i>
कृ <i>kṛi</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyah</i>	करणीयः <i>karaniyah</i>	कार्यः <i>kāryaḥ</i>
जृ <i>jṛi</i> , to grow old	जरिता <i>jaritā</i>	जरितव्यः <i>jaritavyah</i>	जरणीयः <i>jaraniyah</i>	जार्यः <i>jāryaḥ</i>
क्लिद् <i>kshrid</i> , to sweat	क्लेदिता <i>kshveditā</i>	क्लेदितव्यः <i>kshveditavyah</i>	क्लेदनीयः <i>kshvedaniyah</i>	क्लेद्यः <i>kshvedyaḥ</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyah</i>	बोधनीयः <i>bodhaniyah</i>	बोध्यः <i>bodhyaḥ</i>
कृष् <i>kṛish</i> , to draw	कर्हो or कृहा <sup>1</sup>	कर्हव्यः or कृहव्यः <sup>2</sup>	कर्षणीयः <i>karshaniyah</i>	कृष्यः <i>kṛishyaḥ</i> <sup>3</sup>
कुच <i>kuch</i> <sup>4</sup> , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitavyah</i>	कुचनीयः <i>kuchaniyah</i>	कुच्यः <i>kuchyaḥ</i> <sup>4</sup>
मिद् <i>miḥ</i> , to sprinkle	मेढा <i>medhā</i>	मेढव्यः <i>medhavyah</i>	मेहनीयः <i>mehaniyah</i>	मेद्यः <i>mehyaḥ</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantavyah</i>	गमनीयः <i>gamaniyah</i>	गम्यः <i>gamyah</i>
दृश् <i>drīś</i> , to see	द्रष्टा <i>drashtā</i>	द्रष्टव्यः <i>drashtavyah</i>	दर्शनीयः <i>darśaniyah</i>	दृश्यः <i>drīśyaḥ</i>
दंश् <i>daṁś</i> , to bite	दंष्टा <i>daṁśtā</i>	दंष्टव्यः <i>daṁśtavyah</i>	दंशनीयः <i>daṁśaniyah</i>	दंश्यः <i>daṁśyaḥ</i>
Caus. भावय् <i>bhāway</i> , to cause to be	भावयिता <i>bhārayitā</i>	भावयितव्यः <i>bhārayitavyah</i>	भावनीयः <i>bhāvaniyah</i>	भाव्यः <i>bhāvyaḥ</i>
Des. बुभूष् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः <i>bubhūshitavyah</i>	बुभूषणीयः <i>bubhūshanīyah</i>	बुभूष्यः <i>bubhūshyaḥ</i>
Int. बोभूय् <i>bobhūy</i>	बोभूषिता <i>bobhūyitā</i>	बोभूषितव्यः <i>bobhūyitavyah</i>	बोभूयनीयः <i>bobhūyaniyah</i>	बोभूष्यः <i>bobhūyyaḥ</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitā</i>	बोभवितव्यः <i>bobhavitavyah</i>	बोभवनीयः <i>bobhavanīyah</i>	बोभव्यः <i>bobhavyaḥ</i>
Int. बेभिद्य् <i>bebhidīy</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyah</i>	बेभिदनीयः <i>bebhidaniyah</i>	बेभिद्यः <i>bebhidyaḥ</i>

§ 455. In order to form the adjective in अनीयः *aniyah*, it is generally sufficient to take the root as it appears before तव्यः *tavyah*, omitting, however, intermediate इ *i*, and putting अनीयः *aniyah* instead. Guṇa-vowels before अनीयः *aniyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhaniyah*; भिद् *bhid*, बेभिद्यते *bebhidiyate*, बेभिदनीयः *bebhidaniyah*.

§ 456. In order to form the adjective in यः *yah* (स्वय् *nyat*, &c.) it is

<sup>1</sup> *karshā* or *krashtā*.

<sup>2</sup> *karshānyah* or *krashtānyah*.

<sup>3</sup> § 456, 3.

<sup>4</sup> Never takes Guṇa (§ 345, note), except before terminations which have य् *y* or ण् *ṇ*. This termination is स्वय् *nyat*.

generally sufficient to take the adjective in *अनीयः antīyah* and to cut off *अनी ani*. Thus *भवनीयः bhav-antī-yah* becomes *भव्यः bhavyah*; *चेतनीयः chet-antī-yah*, *चेत्यः chetyah*; *वयनीयः vay-antī-yah*, *वेयः veyah*; *बोधनीयः bodh-antī-yah*, *बोध्यः bodhyah*. A few more special rules, however, have here to be mentioned:

1. Final *आ á*, *ए e*, *ऐ ai*, *ओ o*, become *ए e*. *दा dd*, to give, *देयः deyah*; *गै gai*, to sing, *गेयः geyah*. (Pāṇ. III. 1, 98; VI. 4, 65.)
2. Final *इ i* and *ई ī* take Guṇa, as before *अनीय aniya*; *जि ji*, *जेयः jeyah*, to be conquered, different from *जय्यः jayyah*, conquerable; *क्षि kshi*, to destroy, *क्षेयः ksheyah*, different from *क्षय्यः kshayyah*, destructible (Pāṇ. VI. 1, 81). Final *उ u* and *ऊ ū*, under the same circumstances, are changed to *अव् av*, or, after *अवश्य avasya*, when a high degree of necessity is expressed, to *आव् āv*; *भव्यः bhavyah* or *अवश्यभाव्यः avasya-bhāvyyah*; *विप्रेण शुचिना भाव्यं vipreṇa śuchinā bhāvyam*, a Brāhman must be pure. Final *उ u* if it appears as *उव् uv* before *अनीय anīya*, appears as *ऊ ū* before *या ya*; *गु gu*, to sound, *गुवनीय guvanīya*, *गूय gūya*.
3. Final *चृ ri* and *च्रि ri* before *यः yah*, but not before *अनीयः anīyah*, take Vṛiddhi instead of Guṇa. *कार्यः karyah*; *पार्यः paryah* (Pāṇ. III. 1, 120, 124.)
4. Penultimate *चृ ri*, which takes Guṇa before *अनीयः anīyah*, does not take Guṇa before *यः yah*, with few exceptions; *वृध्यः vridhyah*, *दृश्यः dṛśyah* (Pāṇ. III. 1, 110). But *कृप् krip*, to do, forms *कल्प्यः kalpyah*; *चृत् chrit*, to kill, *चर्त्यः chartyah* (Pāṇ. III. 1, 110); *वृष् vṛish*, to sprinkle, *वृष्यः vṛishyah* or *वर्यः varshyah* (Pāṇ. III. 1, 120). Penultimate *चृ ri* becomes *ई īr*; *कृत् kṛit*, *कीर्यः kīrtyah*.
5. Penultimate *इ i* and *उ u* take Guṇa before *यः yah*, as before *अनीयः anīyah* *विद् vid*, *वेद्यः vedyah*; *शुष् śuśh*, *शोष्यः śośhyah*.
6. Penultimate *अ a*, prosodially short, before *यः yah*, but not before *अनीयः anīyah*, is lengthened, unless the final consonant is a labial (Pāṇ. III. 1, 98; 124); *हस् has*, to laugh, *हास्यः hāsyah*; *वह vah*, *वाद्यः vādhyah*. But *शप् śap*, to curse, *शप्यः śapyah*; *लभ् labh*, *लभ्यः labhyah*. The *अ a* remains likewise short in *शक्यः śakyah*, from *शक् śak*, to be able; in *सह्यः sahyah*, from *सह sah*, to bear (Pāṇ. III. 1, 99), and some other verbs\* *खन् khan* forms *खेयः kheyah* (Pāṇ. III. 1, 111), which, however, may be derived from *खै khai*, to dig; *हन् han*, *वध्यः vadhyah* or *घात्यः ghātyah*.

\* Pāṇini (III. 1, 100) mentions only *गद् gad*, *मद् mad*, *चर् char*, *यन् yam*, if used without preposition. The Śārasvatī (III. 7, 7) includes among the Śukādi verbs, *शक् śak*, *सह sah*, *गद् gad*, *मद् mad*, *चर् char*, *यन् yam*, *तक् tak*, *शस् śas*, *चत् chat*, *यत् yat*, *पत् pat*, *जन् jan*, *हन् han*, (*वध् vadh*), *शल्ल śal*, *रुक् ruck*.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules: गुह् *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pân. III. 1, 109, Kāśikā); जुष् *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह् *grah*, to take, गृह्यः *grīhyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pân. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brāhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pân. III. 1, 107. ब्रह्मभूयं गतः *brahmabhūyam gataḥ*, arrived at Brahmahood); ज्ञास् *śās*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इ i, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृष् *ṛṣ*, to choose, वृष्यः *ṛṣityaḥ*; दृ *dri*, to regard, दृत्यः *dṛityaḥ*; भृ *bhri*, to bear, भृत्यः *bhṛityaḥ*; कृ *kri*, to do, कृत्यः *kṛityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य-*ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pākyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pân. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, रूचि *rich*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वञ्च् *vañch* (to go). Thus याज्यं *yājyam*, याच्यं *yāchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravāchyam*, अर्च्यं *archyam*, त्याज्यं *tyājyam*, पूज्यं *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

### Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the तव्यः *tavyaḥ* of the verbal adjective. बुद् *budh*, बोधितुं *bōdhitum*. (See § 454.) Ex. कृष्यं द्रुं व्रजति *kṛishṇam drashtum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kālaḥ*, it is time to eat

### Verbal Adverb.

§ 460. By means of the unaccentuated suffix च् *am*, which, as a general rule, is added to that term which the verb assumes before the passive इ i (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhōjam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhōjam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhōjam bhōjam vrajati*, having eaten and eaten, he goes (Pân. III. 4, 22). It is likewise used at the end of compounds; द्वैधकारं *dvaiddhamkāram*, having divided; उच्चैःकारं *uchchaiḥkāram*, loudly.

## CHAPTER XVIII.

## CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अवaya. Thus भू bhû becomes भावि bhâvi and भावयति bhāváyati, he causes to be; बुध budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई i, उ u and ऊ u, कृ ri and कृ ri take Vṛiddhi.

Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.

नी ni, to lead, नाययति náyayati, he causes to lead.

मु plu, to swim, प्लावयति plávayati, he makes swim.

भू bhû, to be, भावयति bhāvayati, he causes to be.

कृ kri, to make, कारयति kárayati, he causes to make.

कृ kri, to scatter, कारयति kárayati, he causes to scatter.

2. Medial इ i, उ u, कृ ri, लृ li, followed by a single consonant, take Guṇa; कृ becomes ई i.

Thus विद् vid, to know, वेदयति vedayati, he makes know.

बुध budh, to know, बोधयति bodhayati, he makes know.

कृt krit, to cut, कर्तयति kartayati, he causes to cut.

कृप् klip, to be able, कल्पयति kalpayati, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् sad, to sit, सादयति sádáyati, he sets.

पत pat, to fall, पातयति pdtáyati, he fells.

## Exceptions :

1. Most verbs ending in अम् am do not lengthen their vowel :

गम् gam, to go, गमयति gamayati, he makes go.

क्रम kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kámayate, he desires; Caus. कामयति kámayati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति ámayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chámayati, he makes eat.

ज्ञम् jñam, if it means to see, ज्ञामयति jñamyati, he sees; Caus. ज्ञामयति jñamyati, he shows; but ज्ञमयति jñamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchati; Caus. यामयति yámnyati, he extends; but यमयति yamayati, he feeds.

**नम्** *nam*, to bend, optionally lengthens its vowel if it is used without a preposition; **नामयति** *nāmayati* or **नमयति** *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

**वम्** *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition; **वामयति** *vāmayati* or **वमयति** *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)\*.

II. A class of verbs collected by native grammarians, and beginning with **घट्** *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs:

## CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive
1. <b>घट्</b> <i>ghaṭ</i> , to strive	<b>घटयति</b> <i>ghaṭayati</i>	<b>अघटि</b> or <b>अघाटि</b> <i>aghāṭi</i>
2. <b>व्यथ्</b> <i>vyath</i> , to fear.	<b>व्यथयति</b> <i>vyathayati</i>	<b>अव्यथि</b> or <b>अव्याथि</b> <i>avyāṭi</i>
3. <b>प्रथ्</b> <i>prath</i> , to be famous	<b>प्रथयति</b> <i>prathayati</i>	<b>अप्रथि</b> or <b>अप्राथि</b> <i>apráṭhi</i>
4. <b>मृद्</b> <i>mṛad</i> , to rub	<b>मृदयति</b> <i>mṛadayati</i>	<b>अमृदि</b> or <b>अम्रादि</b> <i>amrāḍi</i>
5. <b>क्रप्</b> <i>krap</i> , to pity	<b>क्रपयति</b> <i>krapayati</i>	<b>अक्रपि</b> or <b>अक्रापि</b> <i>akrāpi</i>
6. <b>त्वर</b> <i>tvar</i> , to hurry	<b>त्वरयति</b> <i>trarayati</i>	<b>अत्वरि</b> or <b>अत्वारि</b> <i>atvāri</i>
7. <b>ज्वर</b> <i>jvar</i> , to burn with fever	<b>ज्वरयति</b> <i>jvarayati</i>	<b>अज्वरि</b> or <b>अज्वारि</b> <i>ajvāri</i>
8. <b>नट्</b> <i>naṭ</i> , to dance	<b>नटयति</b> <i>naṭayati</i>	<b>अनटि</b> or <b>अनाटि</b> <i>anāṭi</i>
9. <b>अश्र्</b> <i>śrath</i> , to kill	<b>अश्रयति</b> <i>śrathayati</i>	<b>अअश्रि</b> or <b>अअश्रापि</b> <i>aśrāṭhi</i>
10. <b>वन्</b> <i>van</i> , to act†	<b>प्रवणयति</b> <i>pravāṇayati</i>	<b>प्रावनि</b> or <b>प्रावानि</b> <i>prāvāni</i>
11. <b>ज्वल्</b> <i>jval</i> , to shine†	<b>प्रज्वलयति</b> <i>prajvalayati</i>	<b>प्राज्वलि</b> or <b>प्राज्जालि</b> <i>prājvāli</i>
12. <b>स्मृ</b> <i>smṛi</i> , to regret	<b>स्मरयति</b> <i>smarayati</i>	<b>अस्मरि</b> or <b>अस्मारि</b> <i>asmāri</i>
13. <b>दृढ्</b> <i>dhṛi</i> , to respect, (not to tear)	<b>दरयति</b> <i>darayati</i>	<b>अदरि</b> or <b>अदारि</b> <i>adāri</i>
14. <b>आ</b> <i>śrā</i> , to boil	<b>अश्रयति</b> <i>śrapayati</i>	<b>अअश्रि</b> or <b>अअश्रापि</b> <i>aśrāpi</i>
15. <b>ज्ञा</b> <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	<b>ज्ञापयति</b> <i>jñāpayati</i>	<b>अज्ञपि</b> or <b>अज्ञापि</b> <i>ajñāpi</i>
16. <b>चल्</b> <i>chal</i> , to tremble	<b>चलयति</b> <i>chalayati</i>	<b>अचलि</b> or <b>अचालि</b> <i>achāli</i>
17. <b>मद्</b> <i>mad</i> , to rejoice, &c	<b>मदयति</b> <i>madayati</i>	<b>अमदि</b> or <b>अमादि</b> <i>amādi</i>
18. <b>ध्वन्</b> <i>dhvan</i> , to sound, to ring	<b>ध्वनयति</b> <i>dhvanayati</i>	<b>अध्वनि</b> or <b>अध्वानि</b> <i>adhvāni</i>
19. <b>दल्</b> <i>dal</i> , to cut	<b>दलयति</b> <i>dalayati</i> (optional)	<b>अदलि</b> or <b>अदालि</b> <i>adāli</i>
20. <b>वल्</b> <i>val</i> , to cover	<b>वलयति</b> <i>valayati</i> (optional)	<b>अवलि</b> or <b>अवालि</b> <i>avāli</i>
21. <b>क्षल्</b> <i>skhal</i> , to drop	<b>क्षलयति</b> <i>skhalayati</i> (optional)	<b>अक्षलि</b> or <b>अक्षालि</b> <i>akshāli</i>
22. <b>क्षप्</b> <i>trap</i> , to be ashamed	<b>क्षपयति</b> <i>trapayati</i>	<b>अक्षपि</b> or <b>अक्षापि</b> <i>atrāpi</i>
23. <b>क्वै</b> <i>kshai</i> , to wane	<b>क्षपयति</b> <i>kshapayati</i>	<b>अक्षपि</b> or <b>अक्षापि</b> <i>akshāpi</i>

\* Dhātupāṭha 19, 67. **अल जल जल ननां अनुपसर्गाद्वा (निह्)** (अलजलेननुपसृहस्यैव वैकल्पिकमिहसोपनाह् राक्षारामज्ञाह्नी). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note\*.

24. जन <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	अजनि or अजानि <i>ajāni</i>
25. जृ <i>jṛi</i> (Div), to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajāri</i>
26. रंज <i>rañj</i> (Bhū), to hunt, to dye*	रजयति or रंज <sup>o</sup> <i>rajayati</i> or <i>rañja-</i>	अरनि or अरानि <i>arāñi</i>
27. ग्ल <i>glā†</i> or ग्लै <i>glai</i> , to fade	गुपयति or ग्लापयति <i>glāpayati</i>	अगुपि or अग्लापि <i>aglopī</i>
28. आ <i>snā†</i> , to wash	अपयति or स्नापयति <i>snāpayati</i>	अस्नपि or अस्नापि <i>asnāpi</i>
29. वन <i>van†</i> , to cherish	वनयति or वानयति <i>vānayati</i>	अवनि or अवानि <i>avāni</i>
30. फण <i>phaṇ</i> , to go	फणयति or फाणयति(?) <i>phāṇayati</i>	अफणि or अफाणि <i>aphāṇi</i>

Note—Some of these verbs are to be considered as *mit*, i.e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in आ *ā*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, insert प *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.  
दो *dō*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प *p* with Guṇa or Vṛddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches ‡. (Pāṇ. VI. 1, 48.)
2. चरि *ṛi*, to go, चरयति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)
3. क्लृ *knūy*, to sound, क्लृणाति *knūndti*; Caus. क्लोपयति *knopayati*, he causes to sound.
4. क्री *kṛi*, to buy, क्रीणाति *kṛiṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.
5. क्ष्मा *kshmáy*, to tremble, क्ष्मायते *kshmáyate*; Caus. क्ष्मापयति *kshmdpayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

\* If the causative means to hunt, the न *n* is rejected; रजयति *rajayati* *mṛgaṇ*, he hunts deer; रंजयति *vastrāñi* *vastrāñi*, he dyes clothes. We may also form अरंजि *arañji*, but अरान्जि *arāñji* is wrong. † कारस्योपधात्वाभावेन दीर्घमात्रे: (पा० ६. १. २३).

† With a preposition, but optionally, without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67-68. See note (on preceding page).

‡ प्रति + इ *prati + i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्यापयति *pratyāpayati*. Otherwise the causative of इ *i* is formed from गन् *gam*.



6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. vi. 1, 54.)
7. छो *chho*, to cut, छनति *chhyati*; Caus. छाययति *chhāyayati*, he causes to cut
8. जागृ *jāgrī*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *jī*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *didhī*, to shine, दीधीते *didhīte*; Caus. दीधयति *didhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. vi. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पे *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *pri*, to love, प्रीणति *prīṇati*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रज् *bhraj*, to roast, भृञ्जति *bhṛijjati*; Caus. भ्रञ्जयति *bhrajjayati*, he makes roast, or भञ्जयति *bharjjayati*, from भृञ् *bhṛij*.
18. भी *bhī*, to fear, बिभेति *bibhēti*; Caus. भापयते *bhāpoyate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. vi. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मो *mī*, to destroy, मिनति *mindti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *riyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोदयति *ropayati*, he causes to grow. (Pāṇ. vii. 3, 43.)
22. ली *lī*, to adhere, लिनति *lināti* and लीयते *liyate*; Caus. लीनयति *līnayati* लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pāṇ. vii. 3, 39). The meaning varies; see Pāṇ. vi. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वो *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. vi. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेची *revī*, to conceive, वेचीते *revīte*; Caus. वेवयति *verayati*.
27. व्ये *vye*, to cover, व्ययति *vycayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. व्री *vī*, to choose, व्रिनति *vināti*; Caus. व्रेषयति *vlepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śiyate*; Caus. शतयति *śatayati*, he fells; but not, if it means to move. (Pāṇ. vii. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. हो *śo*, to destroy, स्यति *śyati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.  
 34. स्फाय *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes to grow.  
 35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smāyayati*, he causes a smile by something. (Pāṇ. VI. 1, 57.)  
 36. ह्री *hri*, to be ashamed, जिहृति *jihreti*; Caus. ह्रेषयति *hreṣayati*, he makes ashamed. (Pāṇ. VII. 3, 36.)  
 37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.  
 38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛ*, as causative, forms Pres. Par. and Âtm. कारयति, ते, *kārayati*, -te; Impf. अकारयत्, त, *akārayat*, -ta; Opt. कारयेत्, त, *kārayet*, -ta; Imp. कारयतु, तां, *kārayatu*, -tām; Red. Perf. कारयाञ्चकार, चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, त, *achikarat*, -ta; Fut. कारयिष्यति, ते, *kārayishyati*, -te; Cond. अकारयिष्यत्, त, *akārayishyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कारयात् *kāryāt*; कारयिषोष्ट *kārayishishṭa*.

§ 465. If a causative verb has to be used in the passive, अय *ay* is dropt (§ 399), but the root remains the same as it would have been with अय *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रुह *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभावयिष्ये *abhāvayishye* or अभाविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभावयिषि *abhāvayishi* or अभाविषि *abhāvishi*.

2. p. अभावयिषाः *abhāvayishṭhāḥ* or अभाविषाः *abhāvishṭhāḥ*.

3. p. अभाषि *abhāvi*.

## CHAPTER XIX.

## DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् to the root. Thus from भू *bhū*, to be, बुभूष् *búbhūsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhūshāmi*, बुभूषसि *bubhūshasi*, बुभूषति *bubhūshati*, बुभूषावः *bubhūshāvah*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trī*, to cross, तितरिष् *titarish* or तितरीष् *titarish*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुद् *budh* forms बुबोधिषति *bubodhishati*; दिव् *dir*, दिदेविषति *diderishati*; also कृ *kṛi*, चिकरिषति *chikarishati*; दृ *drī*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhītsati* (Pāṇ. I. 2, 10); गृह् *guh*, जुगुषति *jughukshati* (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rirudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्सति *sushupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rirudishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य *y* or व *v*, and having इ *i* or उ *u* for their vowel. (Pāṇ. I. 2, 26.)

द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिव् *div*, दिदेविषति *didevishati* or, without इ *i*, दुदुषति *dudyūshati* (Pāṇ. VII. 2, 49); वृत् *vṛt*, विवर्तिषते *vivartishate* or विवृत्सति *vivrītsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final ऋ *ṛi* and ए *ṛi* become ई *ī*, and, after labials, ऊ *ū*. (Pāṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigīshati*; यु *yu*, to mix, युयूषति *yuyūshati*.

कृ *kṛi*, to do, चिकीर्षति *chikīrshati*; तृ *trī*, to cross, तितरीषति *titārshati*.

मृ *mṛi*, to die, मुमूषति *mumūshati*; पू *pṛi*, to fill, पुपूषति *pupūshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पू *pā*, to purify, पिपयिषते *pipavishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *drī*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 16.)

गम् *gam*, अधिजिगांसते *adhijigāṁsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.

हन् *han*, जिघांसति *jighāṁsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)

तन् *tan*, तितांसति *titāṁsati* or तितंसति *titaṁsati*; but also तितनिषति *titanishati*. (Pāṇ. vii. 2, 49, vārt.)

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 42.)

सन् *san*, सिपासति *sishāsati*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रश् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. i. 2, 8.)

ग्रह् *grah*, जिघृक्षति *jighrikshati*.

स्वप् *svap*, सुषुप्सति *sushupsati*.

प्रश् *prachh*, पिपृच्छिषति *pipīcchhishati*.

8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. vii. 4, 54), and reject the reduplication.

मी *mī* (मीनति *mīndati*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.

मा *mā* (माति *māti*, to measure, मीमते *mīmite*, to measure, मयते *mayate*, to change), Des.

मित्सति *mitsati*, मित्सते *mitsate*.

दा *dā* (ददाति *dadāti*, to give, दाञ्, Dh. P. 25, 9, दाण्, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दाप्, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देञ्, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.

धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication :

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिक्क्षति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñīpsati*.

वृध् *ridh*, to grow (वृध्नोति *ridhnoti*), Des. ईर्त्सति *īrtsati*.

दंभ् *dambh*, to deceive (दध्नोति *dabhnoti*), Des. धीप्सति *dhipsati* or धिप्सति *dhipsati*.

मुच् *much*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.

राध् *rādh*, to finish (राध्यति *rādhayati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. vii. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

किन् *kit*, चिकित्सते *chikitsate*, he cures.

गुप् *gup*, मुगुप्सते *jugupsate*, he despises.

तिज् *tij*, तितिक्षते *titikshate*, he bears.

मान् *mān*, मीमांसते *mīmāṁsate*, he investigates.

बध् *badh*, बीभत्सते *bibhatsate*, he loathes. दान् *dán*, दीदांसते *didámsate*, he straightens.  
 शान् *śán*, शीशांसते *śísámsate*, he sharpens.

*Reduplication in Desideratives.*

§ 473. Besides the general rules of reduplication given in § 302-319\*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. vii. 4, 79).

पच् *pach*, पिपक्षति *pipakshati* ; स्या *sthá*, तिष्ठासति *tishthásati*.

§ 474. अव् *ar* and आव् *āv*, standing as Guṇa or Vriddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. vii. 4, 80).

पू *pú*, पिपावयिषति *pipārayishati*, (Red. Aor. अपीपवत् *apiparat.*) See § 375.

भू *bhū*, बिभावयिषति *bibhārayishati*, (Red. Aor. अबीभवत् *abibharat.*)

यु *yu*, यियविषति *yiyaṛishati*, and Caus. Desid. यियावयिषति *yiyaṛayishati*.

जु *ju*, जिजावयिषति *jijārayishati*, (Red. Aor. अनोजवत् *anijarat.*)

But नु *nu*, नुनावयिषति *nunārayishati*, (Red. Aor. अनूनवत् *anūnarat.*) See § 375†.

§ 475. Roots सु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

सु *sru*, सिस्त्रायिषति *sistrāyishati* or सुस्त्रायिषति *susrāyishati* ; but the simple desiderative सुसृषति *susrishati* only.

स्त्राप्य् *śrāpay*, the Caus. of स्वप् *śwap*, forms सुश्त्रायिषति *sushrāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. vi. 1, 2)

अश् *aś* forms अशिञ् + इषति *asiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उंदिदिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjiḥ-ishati*.

In ईर्ष्ये *īrshy* the last consonant is reduplicated.

ईर्ष्ये *īrshy*, ईर्ष्यिषति *īrshyishati* or ईर्ष्यिषति *īrshyish-ishati*. (Pāṇ. vi. 1, 3, vārt.)

In the verbs beginning with कण्डूयति *kaṇḍūyati* (§ 498) the final य् *y* is reduplicated.

कण्डूय् *kaṇḍūy*, कण्डूयिषति *kaṇḍūyishati*.

\* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिचिषति *chichishati*, from चि *chi* (Pāṇ. vii. 3, 58) ; in जिगीषति *jigīshati* from हि *hi* (Pāṇ. vii. 3, 56), &c.

## CHAPTER XX.

## INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *at*, to go, though beginning with a vowel, forms अटाट्यते *atātyate*, he wanders about; अङ् *aś*, to eat, अशाश्यते *aśāśyate*: च *ri*, to go, चरार्यते *arāryate* and चरति *arati* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *irṇu*, to cover, ऊर्णुनूयते *irṇonūyate* (Pāṇ. III. 1. 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyate*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhū*, बोभवीति *bóbhaviti* or बोभोति *bóbhoti*.

The Âtmanepada would be बोभूते *bobhūte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhūyitā*, but सोसूचिता *sosūchitā*. (Pāṇ. vi. 4. 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechīyate*; श्रु *śru*, to hear, श्रोश्रूयते *śrośrūyate*. आ *á* is changed to ई *i*: धा *dhá*, to place, देधीयते *d-dhīyate*. र् *rí* becomes ईर् *ír*, or, after labials, ऊर् *úr*: तृ *trí*, to cross, तेतीयते *tettriyate*; पू *prí*, to fill, पोपूर्यते *popúryate*. Final च *ri*, however, when following a simple consonant, is changed to र *ri*, not to रि *ri*: कृ *kṛi*, to do, चेक्रीयते *chekrīyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smṛi*, to

remember, *सामर्यते sāmartyate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhū-y-itā*; from बेभिद्य *bebhidya*, बेभिदिता *bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in अर् *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *tri*, तर् *tar*, तातर्मि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध *bobudh*, बोबोधि *bobodhmi*; but बोबुध्मः *bobudhmaḥ*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवानि *bobhavāni*; but बोभुमः *bobhūmah*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *ī* may be optionally inserted :

'बोबोधि *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*.

And remark further, that before this intermediate ई *ī*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेमि or वेविदीमि <i>vevedmi or revidimi</i>	अवेचिदं <i>avevidam</i>	वेचिदानि <i>vevidāni</i>
वेवेमि or वेविदीमि <i>veveti or revidishi</i>	अवेचेत् or अवेचिदीः <i>avevet or avevidih</i>	वेचिद्धि <i>veviddhi</i>
वेवेमि or वेविदीमि <i>veveti or reviditi</i>	अवेचेत् or अवेचिदीत् <i>avevet or avevidit</i>	वेवेतु or वेचिदीतु <i>vevetu or reviditu</i>
वेचिद्ः <i>vevidraḥ</i> , &c.	अवेचिद्ः <i>avevidra</i>	वेचिदाव <i>vevidāva</i>

#### *Rules of Reduplication for Intensives.*

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and अ *a* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chiya*, चेचीयते *chechiyate*; चेचेति *checheti*.

क्रुश *kruś*, to abuse, क्रुशय *kruśya*, चोक्रुशयते *chokruśyate*; चोक्रोष्टि *chokroshṭi*.

त्रौक् *trauk*, to approach, त्रौक्य *traukya*, तोत्रौक्यते *totraukyate*; तोत्रौक्यति *totrauktyi*.

रेक् *rek*, to suspect, रेक्य *rekya*, रेरेक्यते *rerekhyate*; रेरेक्ते *rerekti*.

कृ *kṛi*, to do, क्रिय *kriya*, चेक्रियते *chekriyate* (Pāṇ. VII. 4, 27); चर्कति *charkarti*.

कृ *kṛi*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चाकति *chākarti*. (§ 482.)

पृ *pṛi*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापति *pāpati*.

स्मृ *smṛi*, to remember, स्मर्य *smarya*, मास्मर्यते *sāsmaryate*; सस्मर्ति *sarsmarti* \*.

दा *dā*, to give, दीय *dīya*, देदीयते *dediyate*; दादाति *dādāti*.

ह्रे *hre*, to call, हूय *hūya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वञ्च् *vañch*, संस् *srañs*, ध्वस् *dhrāñs*, भ्रस् *bhrañs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कन्द *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वञ्च् *vañch*, to go round, वनीवच्यते *va nī rachyate*; वनीवञ्चोति *vanivau hti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनोस्रसीति *sanisrañsīti*.

ध्वस् *dhrāñs*, to fall, दनीध्वस्यते *da nī dhrasyate*; दनीध्वंसोति *danidhrañsīti*.

भ्रस् *bhrañs*, to fall, बनीभ्रस्यते *ba nī bhrasyate*; बनीभ्रंसोति *banibhrañsīti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसीति *chanikasīti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतोति *panipatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदोति *panipadīti*.

स्कन्द *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चन्स्कीति *chaniskandīti*.

§ 486. Roots ending in a nasal, preceded by स *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *juh*, to yawn, दह् *dah*, to burn, दंश् *dañs*, to bite, भञ्ज् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dañs*, दंद्श्यते *dañśyate*; दंद्शीति *dañśīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चञ्चुर्यते *chañchūryate* and चञ्चुरीति *chañchurīti* or चञ्चूर्ति *chañchūrti*.

पंफुल्यते *pamphulyate* and पंफुलोति *pamphulīti* or पंफुल्लि *pamphulli*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate चृ *ri* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *ṛit*, वरीवृत्त्यते *va rī ṛityate*; वरीवृत्तीति *va rī ṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वरिवृत्तीति *va rī ṛitīti*.

वरिवर्ति *varivarti*.

वरिवृत्तीति *va rī ṛitīti*.

वरिवर्ति *varivarti*.

वरिवृत्तीति *va rī ṛitīti*.

वरिवर्ति *varivarti*.

\* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛtti. Other grammarians give सास्मर्ति *sāsmarti*.



§ 490. The same applies to roots ending in चृ ri, if used in the Parasmaipada. (Pāṇ. vii. 4, 92.)

कृ kṛi; चर्करीति cha r karīti.

चर्कति charkarti.

चरिकरीति cha ri karīti.

चरिकति charikarti.

चरीकरीति chu rī karīti.

चरीकति charīkarti.

§ 491. A few frequentative bases are peculiar in the formation of their base \*.

स्वप् स्वप्, to sleep, सोषुष्यते soshupyate; but सास्वप्ति sāsvapti. (Pāṇ. vi. 1, 19.)

स्यम् suam, to sound, सेसिम्यते sesimyate; but संस्यन्ति saṁsyanṭi.

ये eye, to cover, ळीयते veviyate; but वाव्याति vāvyaṭi; or (§ 483) वाव्येति vāvryeti.

वञ् रुक्ष, to desire, वावश्यते vāvaśyate; वावष्टि vāvaśṭi. (Pāṇ. vi. 1, 20.)

चाप् चक्ष, to regard, चेकीयते chekiyate; चेकेति cheketi. (Pāṇ. vi. 1, 21.)

प्याप् पृथ, to grow, पेपीयते pepīyate; पाप्याति pāpyaṭi. (Pāṇ. vi. 1, 29.)

प्थि स्नि, to swell, शोशूयते śośūyate or शेष्ठीयते śeṣṭhiyate; शेष्ठेति śeṣṭheti. (Pāṇ. vi. 1, 30.)

हन् han, to kill, जेघ्नीयते jekhniyate; जंघन्ति jaṅghanti. (Pāṇ. vii. 4, 30, vārt.)

घ्रा ghrū, to smell, जेघ्नीयते jekhniyate; जाघ्नाति jāghraṭi. (Pāṇ. vii. 4, 31.)

ध्मा dhmā, to blow, देध्मीयते dedhmīyate; दाध्माति dādhmāṭi. (Pāṇ. vii. 4, 31.)

गृ grī, to swallow, जेगिल्यते jegilyate; जागति jāgati. (Pāṇ. viii. 2, 20.)

शि si, to lie down, शाशय्यते śaśuyate; शशेति śeṣeti. (Pāṇ. vii. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति bhāvayati, the causal of भू bhū, he causes to be, a new desiderative is derived, बिभावयिषति bibhāvayishati, he wishes to cause existence. So from the intensive बोभूयते bobhūyate, he exists really, is formed बोभूयिषति bobhūyishati, he wishes to exist really; then a new causative may be formed, बोभूयिषयति bobhūyishayati, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति bobhūyishayishati, he wishes to excite the desire of real existence.

\* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ yaṅ, the sign of the Intensive Ātmanepada, has to be suppressed by लुक् luk. By this suppression the changes produced in the verbal base by यङ yaṅ would cease (Pāṇ. i. 1, 63), except certain changes which are considered as Anaṅgākārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Ātm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, vii. 4, 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोप्ति soshopti, because Pāṇ. vi. 1, 19, prescribes सोषुष्यते soshupyate; other authorities form only सास्वप्ति sāsvapti or सास्वपोति sāsvapṭi. Colebrooke allows चेकेति cheketi (p. 332), because Pāṇ. vi. 1, 21, prescribes चेकीयते chekiyate, and the commentary argues in favour of चेकेति cheketi. But Colebrooke (p. 321) declines to form सेसिन्ते sesinte, because it is in the Ātm. only that Pāṇ. vi. 1, 19, allows सेसिम्यते sesimyate. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवाचकार bobhāvāchakāra, others बोभूष bobhūṣa, others बोभाष bobhāṣa.

## CHAPTER XXI.

## DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases\*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from *श्येन śyena*, hawk, we have *श्येनायते śyenāyāte*, he behaves like a hawk; from *पुत्र putra*, son, *पुत्रीयति putriyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण kṛṣṇā*, *कृष्णति kṛṣṇāti*, he behaves like *Kṛṣṇa*; from *पितृ pitṛi*, father, *पितरति pitārati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

*Denominatives in य yá, Parasmaipada.*

§ 494. By adding *य yá* to the base of a noun, denominatives are formed expressing a wish. From *गो go*, cow, *गच्छति gacchati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same *य ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र putra*, son, *पुत्रीयति शिष्यं putriyāti śishyam*, he treats the pupil like a son. By a similar process *प्रासादीयति prāsādiyati*, from *प्रासाद prāsāda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः prāsādiyāti kṛtyān bhikṣuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this *य ya*,

1. Final *अ a* and *आ á* are changed to *ई i*; *सुता suta*, daughter, *सुतीयति sutiyati*, he wishes for a daughter†.
2. *इ i* and *उ u* are lengthened; *पति pati*, master, *पतीयति patiyati*, he treats like a master; *कवि kari*, poet, *कवीयति kariyati*, he wishes to be a poet.

\* They are called in Sanskrit *लिङ्ग lidhu*, from *लिंग liṅga*, it is said, a crude sound, and *धु dhu*, for *धातु dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between *अशनीयति aśaniyati*, he wishes to eat at the proper time, and *अशनायति aśanāyati*, he is ravenously hungry; between *उदकीयति udakiyati*, he wishes for water, and *उदक्यति udakyati*, he starves and craves for water; between *धनायति dhanāyati*, he is greedy for wealth, and *धनीयति dhanīyati*, he asks for some money. (Pāṇ. vii. 4. 34.)

3. **सृ** *ri* becomes **रो** *r*, **ओ** *o* becomes **अव्** *av*, **औ** *au* becomes **आव्** *ār*; **पितृ** *pitri*, father, **पितृयति** *pitriyati*, he treats like a father; **नौ** *nau*, ship, **नायति** *nāryati*, he wishes for a ship.
4. Final **न्** *n* is dropt, and other final consonants remain unchanged; **राजन्** *rājan*, king, **राजीयति** *rājīyati*, he treats a man like a king; **पयस्** *payas*, milk, **पयस्यति** *payasyati*, he wishes for milk; **वाक्** *vāch*, speech, **वाच्यति** *vāchyati* (Pāṇ. I. 4, 15); **नमस्** *namas*, worship, **नमस्यति** *namasyati*, he worships (Pāṇ. III. 1, 19).

*Denominatives in य या, Ātmanepada.*

§ 497. A second class of denominatives, formed by adding **य या**, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada\*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final **अ** *a* is lengthened; **इयेन** *śyena*, hawk, **इयेनायते** *śyendāyate*, he behaves like a hawk; **शब्द** *śabda*, sound, **शब्दायते** *śabdāyate*, he makes a sound, he sounds; **भृश** *bhṛīśa*, much, **भृशायते** *bhṛīśāyate*, he becomes much; **कश्** *kaśṭa*, mischief, **कशायते** *kaśṭāyate*, he plots; **रोमंश्** *romantha*, ruminating, **रोमंशायते** *romanthāyate*, he ruminates. The final **ई** *i* of feminine bases is generally dropt, and the masculine base taken instead; **कुमारी** *kumārī*, girl, **कुमारायते** *kumārāyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final **इ** *i* and **उ** *u*, **सृ** *ri*, **ओ** *o*, **औ** *au* are treated as in § 496; **शुचि** *śuchi*, pure, **शुचीयते** *śuchīyate*, he becomes pure.
4. Final **न्** *n* is dropt, and the preceding vowel is lengthened; **राजन्** *rājan*, king, **राजायते** *rājāyate*, he behaves like a king; **उष्मन्** *ushman*, heat, **उष्मायते** *ushmāyate*, it sends out heat.

Some nominal bases in **स्** *s* and **त्** *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in **अ** *a*. Hence from **विद्वस्** *vidvas*, wise, **विद्वस्यते** *vidvasyate* or **विद्वायते** *vidvāyate*, he behaves like a wise man; from **पयस्** *payas*, milk, **पयस्यते** *payasyate* or **पयायते** *payāyate*, it becomes milk; from **अप्सरस्** *apsaras*, **अप्सरायते** *apsarāyate*, she behaves like an Apsaras; from **बृहत्** *bṛihat*, great, **बृहायते** *bṛihāyate*, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇdvādi's, i. e. beginning with Kaṇḍū. They take **य या**, both in Parasmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in **य या** (§ 501). Nouns ending in **अ** *a* drop it before **य या**. Thus from **अगद** *agada*, free from

\* Those that may take both Parasmaipada and Ātmanepada are said to be formed by **क्यश्** *kyash*, the rest by **क्यञ्** *kyañ*. Thus from **लोहित** *lohita*, red, **लोहितायति** or **लोते** *lohitāyati* or *-te*, he becomes red. (Pāṇ. III. 1, 13.)

illness, अगद्यति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंडू *kaṇḍū*, scratching, कंडूयति or कंडूयति or कंडूयति or -ते, scratches.

*Denominatives in स्य sya.*

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from क्षीर *kshīra*, milk, क्षीरस्यति *kshīrasyati*, the child longs for milk; from लवण *lavana*, salt, लवणस्यति *lavṇasyati*, he desires salt. Likewise अश्वस्यति *aśvasyati*, the mare longs for the horse; वृषस्यति *vṛshasyati*, the cow longs for the bull (Pāṇ. vii. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madvhsyati*, he longs for honey.

*Denominatives in काम्य kāmya.*

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यता *putrakāmyitā*. Here the य *y*, it is said, is not liable to be dropt. (Siddh.-Kaun. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Âtmanepada. Pres. पुत्रीयामि *putrīyāmi*, Impf. अपुत्रीयं *aputrīyam*, Imp. पुत्रीयाणि *putrīyāṇi*, Opt. पुत्रीयेयं *putrīyeyam*. Pres. श्येनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. श्येनायै *śyenāyai*, Opt. श्येनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय *putrīy* or श्येनाय *śyenāy*; but when the denominative य *y* is preceded by a consonant, य *y* may or may not be dropt in the general tenses (Pāṇ. vi. 4, 50). Hence, Per. Perf. पुत्रीयामास *putrīyāmasa* (§ 325, 3), Aor. अपुत्रीयिष्यं *aputrīyisham*, Fut. पुत्रीयिष्यामि *putrīyishyāmi*, Per. Fut. पुत्रीयिता *putrīyitā*, Ben. पुत्रीयासं *putrīyāsam*.

From श्येनायते *śyenāyate*, Per. Perf. श्येनायामास *śyenāyāmasa*, Aor. अश्येनायिषि *aśyenāyishī*, Fut. श्येनायिष्ये *śyenāyishye*, &c.

From समिध *samidh*, fuel, समिध्यति *samidhyati*, he wishes for fuel; Per. Fut. समिधिता *samidhyitā* or समिधिता *samidhītā*, &c. (Pāṇ. vi. 4, 50).

*Denominatives in अय aya.*

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain अय *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वर्मन् *varman*, armour, संवर्मयति *samvarmayati*, he arms, (the final न *n* being dropt); from मुण्ड *munda*, shaven, मुण्डयति *mundaṇyati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdāyati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always Âtmanepada. Thus from पुच्छ *pucchha*, tail, उत्पुच्छयते *utpucchhayate*, he lifts up the tail (Pân. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *rat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyenī* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pân. VI. 3, 36).

Certain adjectives which change their base before इष्ठ *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दृढयति *darayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayaṭi*, he speaks truly; from अर्थे *artha*, sense, अर्थोपयति *arthōpayaṭi*, he explains.

*Denominatives without any Affix.*

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhū class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take गुण, where possible, as in the Bhū class.

Thus from कृष्ण *kṛṣṇa*, कृष्णति *kṛṣṇati*, he behaves like Kṛṣṇa; from माला *mālā*, garland, मालाति *mālāti*, it is like a garland, Impf. अमालात् *amālāt*, Aor. अमालासीत् *amālāśīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *rayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pân. VI. 4, 15).

## CHAPTER XXII.

### PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *d*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्रा *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the *uddāṭṭa* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

**अच्छ** *achchha*; e.g. **अच्छगत्य** *achchhagatya*, having approached (§ 445); **अच्छोद्य** *achchhodya*, having addressed. **अदः** *adah*; e.g. **अदःकृत्य** *adahkṛitya*, having done it thus. **अन्तरं** *antar*; e.g. **अन्तरित्य** *antaritya*, having passed between. **अलं** *alam*; e.g. **अलंकृत्य** *clankṛitya*, having ornamented. **अस्तं** *astam*; e.g. **अस्तंगत्य** *astangatya*, having gone to rest, having set. **आविः** *āvih*; e.g. **आविर्भूय** *āvirbhūya*, having appeared. **तिरः** *tirah*; e.g. **तिरोभूय** *tirobhūya*, having disappeared. **पुरः** *purah*; e.g. **पुरस्कृत्य** *puraskṛitya*, having placed before (§ 89, II. 1). **प्रादुः** *prāduḥ*; e.g. **प्रादुर्भूय** *prādurbhūya*, having become manifest. **सत्** *sat* and **असत्** *asat*, when expressing regard or contempt; e.g. **असत्कृत्य** *asatkṛitya*, having disregarded. **साक्षात्** *sākshāt*; e.g. **साक्षात्कृत्य** *sākshātkṛitya*, having made known. Words like **शुक्ली** *śuklī*, in **शुक्लीकृत्य** *śuklikṛitya*, having made white. (Here the final **अ** of **शुक्ल** *śukla* is changed to **ई** *i*. Sometimes, but rarely, final **अ** or **आ** is changed to **आ** *ā*. Final **इ** *i* and **उ** *u* are lengthened; **च** *ṛi* is changed to **री** *rī*; final **अन्** *an* and **अस्** *as* are changed to **ई** *ī*; e.g. **राजीकृत्य** *rājikṛitya*, having made king.) Words like **उरी** *ūrī*, in **उरीकृत्य** *ūrikṛitya*, having assented. Words like **खात्** *khāt*, imitative of sound; e.g. **खात्कृत्य** *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmanapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by **अति** *ati*, beyond; **अभि** *abhi*, towards; **परि** *pari*, around; **प्रति** *prati*, against; **अनु** *anu*, after; **उप** *upa*, upon. Ex. **गोविन्दमति नेश्वरः** *govindam eti neśvarah*, Īśvara is not beyond Govinda; **हरं प्रति हलाहलं** *haram prati halāhalam*, venom was for Hara; **विष्णुमन्वर्च्यते** *vishṇu-manvarchyate*, he is worshipped after Vishṇu; **अनु हरिं सुराः** *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by **प्रति** *prati*, **परि** *pari*, **अप** *apa*, **आ** *ā*. Ex. **भक्तेः प्रत्यकृते** *bhakteḥ praty amṛitam*, immortality in return for faith; **आ मृत्योः** *ā mṛityoḥ*, until death; **अप त्रिगर्तेभ्यो बृहो देवः** *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or **परि त्रिगर्तेभ्यः** *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by **उप** *upa* and **अधि** *adhi*. Ex. **उप निष्के काशपाणम्** *upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; **अधि पञ्चालेषु ब्रह्मदत्तः** *adhi pañchāleṣu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly ; शीघ्रं *śighram*, quickly ; ध्रुवं *dhravam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तर *antar*, within, with loc. and gen. ; between, with acc. अन्तरा *antarā*, between, with acc. अन्तरेण *antareṇa*, between, with acc. ; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *rahiḥ*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samakṣham*, साक्षात् *sākṣhāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purah*, before, with gen. अमा *amā*, सखा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. अथक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातर *prātar*, early. सायं *sayam*, at eve. दिवा *divā*, by day. अह्नाय *ahnāya*, by day. दोषा *doshā*, by night. नक्तं *nakṣam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वेद्युः *pūrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once.<sup>1</sup> संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadd*. संततं *santatam*, अनिशं *anīśam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *mandāk*, ईषत् *īshat*, a little. तूष्णीं *tūshṇīm*, quietly. वृषा *vṛithā*, मुधा *mudhā*, in vain. सानि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथः *mithah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *arasyam*, certainly.

किल *kila*, indeed. कलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. च्छे *rite*, without, with acc. or abl. नाना *nānā*, variously. सुशु *sushthu*, well. दुशु *dushthu*, badly. दिष्ट्या *dishtyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुयित् *kurit*, really? कच्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरिव *harir iva*, like Hari. 'वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

### Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किञ्च *kimcha*, and. मा *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा *vā*—वा *vā*, either—or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*—तावत् *tāvat*, as much—as. यथा *yathā*—तथा *tathā*, as—so. येन *yena*—तेन *tena*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kinṭu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some: as कच्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? स्मिन् *smi*, किंस्मिन् *kimsmi*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

### Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

## CHAPTER XXIII.

### COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यगमुखः *pratyagmukhah*, facing west.



§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कठीभार्यः *kathībhāryah*, having a Kathi for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryah*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.\*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushah*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमो *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुरीहिः *bahurīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Drigu*, *Ivandeḥ*, *Bahurīhi*, and *Aavyajihvara*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushah*, his man, or राजपुरुषः *rāja-purushah*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Drigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Drigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

\* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogah*, heart-disease, or हृदयदोगः *hṛidayarogah*. (Pāṇ. vi. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇah*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुद्रुः *kadushṭraḥ*, a bad camel. The same takes place before रथ *ratha*, पद *pada*, and त्रिपा *tripa*: कद्रथः *kadrathah*, a bad carriage; कद्रुथं *kadrutham*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्षः *aksha*: कापथः *kāpathah*, and optionally before पुरुष *purusha*. (Pāṇ. vi. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmaçhârâya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

II. The next class, called *Branda*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śasa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śasa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahurrihi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrihiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भायैः *rūpavadbhāyāḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Aryayibhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

#### I. *Determinative Compounds.*

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः *krishṇa-śritah*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *krishṇam śritah*. दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah*. वर्षभोगः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmaṁ*

*práptah*: it is more usual, however, to say *प्राप्तग्रामः* *práptagrāmah* (Pāṇ. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as *अतिगिरिः* *atigiri*, past the hill, used as an adverb, or as an adjective, *अतिगिरिः* *atigirih*, ultramontane; *अभिमुखं* *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

*धान्यार्थः* *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*). *शङ्कुलाखण्डः* *śaṅkulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śaṅku-lābhik*). *दातृच्छिवः* *dātra-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātrena*). *हरित्रातः* *hari-trātah*, m. f. n. protected (*trātah*) by Hari. *देवदत्तः* *deva-dattah*, given (*dattah*) by the gods (*devaih*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). *पितृसमः* *pitri-samah*, m. f. n. like the father, i. e. *pitrá samah*. *नखनिभिन्नः* *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaih*). *विश्वोपास्यः* *viśva-upāsyah*, m. f. n. to be worshipped by all. *स्वयंकृतः* *svayam-kṛtah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

*यूपदारु* *yúpa-ddru*, n. wood (*ddru*) for a sacrificial stake (*yúpāya*). *गोहितः* *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). *द्विजार्थः* *dvija-arthah*, m. f. n. object (*artha*), i. e. intended for Brāhmins. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. *द्विजार्थो यवागृः* *dvijārthā yavāgṛh*, fem. gruel for Brāhmins.

4. Compounds in which the first noun would be in the Ablative :

*चोरभयं* *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyah*). *स्वर्गपतितः* *svarga-patitah*, m. f. n. fallen from heaven. *अपग्रामः* *apa-grāmah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

*तत्पुरुषः* *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man\*. *राजपुरुषः* *rāja-purushah*, m. the king's man, instead of *rājñah*, of the king, *purushah*, the man. *राजसखः* *rāja-sakhah*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhah*. *कुम्भकारः* *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). *गोशतं* *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

*अक्षशौचः* *aksha-śauṇḍah*, m. f. n. devoted to dice. *उरोजः* *uro-jah*, m. f. n. produced on the breast.

\* Most words ending in *tri* or *ka* are not allowed to form compounds of this kind. Hence *कटस्य कर्ता* *kaṭasya kartā*, maker of a mat, not *कटकर्ता* *kaṭakartā*; *पुरां भेत्ता* *purām bhettā*, breaker of towns. There are, however, many exceptions, such as *देवपूजकः* *deva-pūjakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

**सहसाकृतः** *sahasā-kṛtaḥ*, done suddenly (Pāṇ. vi. 3, 3). **आत्मनापहः** *ātmanā-shashṭhaḥ*, the sixth with oneself (Pāṇ. vi. 3, 6). **परस्मैपदं** *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). **कृच्छ्राद्भ्यं** *kṛichchhṛdī-labdhām*, obtained with difficulty. **स्वसुपुत्रः** *svasuh-putraḥ*, sister's son (Pāṇ. vi. 3, 23). **दिवस्वपतिः** *divas-patiḥ*, lord of heaven. **वाचस्वपतिः** *vāchas-patiḥ*, lord of speech. **देवानांप्रियः** *devānām-priyaḥ*, beloved of the gods, a goat, an ignorant person. **गेहेपंडितः** *gehe-paṇḍitaḥ*, learned at home, i. e. where no one can contradict him. **क्षेचरः** *khecharaḥ*, moving in the air. **सरसिजः** *sarasi-jāḥ*, born in a pond, water-lily. **हृदिस्पृग्** *hṛdi-sprīḥ*, touching the heart. **युधिष्ठिरः** *yudhiṣṭhiraḥ*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः** *pūrvā-kāyaḥ*, the fore-part of the body, i. e. the fore-body; **पूर्वरात्रः** *pūrvā-rātraḥ*, the first part of the night, i. e. the fore-night; **राजदंतः** *rājadantaḥ*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to **आ** *ā*. Hence **जलमुच** *jalamuch*, water-dropping, i. e. a cloud; **सोमपा** *soma-pā*, Soma-drinking, nom. sing. **सोमपाः** *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final **त्** *t*: **विश्वजित्** *viśvajit*, all-conquering, from **जि** *ji*, to conquer. Other suffixes used for the same purpose are **अ** *a*, **इन्** *in*, &c.

### 1 b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

**नीलोत्पलं** *nila-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाकपार्थिवः** *śāka-pārthiraḥ*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः** *sarva-rātraḥ*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. **पूर्वरात्रः** *pūrvā-rātraḥ*, masc. the fore-night; **मध्यरात्रः** *madhya-rātraḥ*, masc. midnight; **पुण्यरात्रः** *puṇya-rātraḥ*, masc. a holy night. **द्विरात्रं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः** *mahā-rājaḥ*, masc. a great king. In these compounds **महत्** *mahat*, great, always becomes **महा** *mahā* (Pāṇ. vi. 3, 46), and **राजन्** *rājan*, king, **राजः** *rājaḥ*; as **परमराजः** *parama-rājaḥ*, a supreme king; but **सुराजा** *su-rājā*, a good king, **किंराजा** *kiṃrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसक्तः** *priya-sakhaḥ*, masc. a dear friend. **सखि** *sakhi* is changed to **सक्तः** *sakhaḥ*. **परमाहः** *parama-ahaḥ*, masc. the highest day. In these compounds **अहन्** *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह् *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇaḥ*, the fore-noon. कुरुरूपः *ku-purushaḥ*, masc. a bad man, or कापुरूपः *kāpurushaḥ*. प्राचायः *prā-āchāryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*prā*). सव्राह्मणः *a-brāhmaṇaḥ*, masc. a non-Brāhman, i. e. not a Brāhman. अनश्वः *an-aśvaḥ*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईशतिपिंगलः *īśat-piṅgalaḥ*, m. f. n. a little brown, from *īśat*, a little, and *piṅgala*, brown. सामिकृतः *sāmi-kṛitaḥ*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brāhman; राजापमः *rājādhamah*, the lowest king; भरतश्रेष्ठः *bharata-śreṣṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोवृन्दारकः *gorvīndārakah*, a prime cow.

### I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final *sa* is changed to ई *i*, fem., or in some cases to सं *am*, neut. Final *an* and *ā* are changed to ई *i* or सं *am*.

पञ्चगव्यं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pân. II. 1, 23), and नौ *nau* to नाव *nāva*. पञ्चगुः *pañcha-guḥ*, as an adjective, worth five cows (Pân. V. 4, 92). द्विनौ *dvinauḥ*, bought for two ships. द्व्यङ्गुलं *dvyaṅgulaṃ*, neut. what has the measure of two fingers, from *dvi*, two, and *āṅguliḥ*, finger; final *i* being changed to *a*. द्व्यहः *dvya-haḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). पञ्चकपालः *pañcha-kapālaḥ*, m. f. n. an offering (*puroḍāśaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-loki*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुर्गुणं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. चूच *chich*, verse, पुर *pur*, town, अप् *ap*, water, धुर *dhur*, charge, यथिन् *pathin*, path, add final अ *a* (Pāṇ. v. 4, 74); अपेचः *ardharchah*, a half verse. This is optional with यथिन् *pathin* after the negative अ *a*; अपथ्य *apatham* or अपथ्या *apathā*.
2. राजन् *rājan*, king, अहन् *ahan*, day, सखि *sakhi*, friend, become राज *rāja*, अह *aha*, सख *sakha*; महाराजः *mahārājah*. (Pāṇ. v. 4, 91.)
3. उरस् *uras*, if it means chief, becomes उरस *urasa*, अश्वोरसं *as orasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after प्रति *prati*, if the locative is expressed; प्रत्युरसं *pratyurasam*, on the chest (Pāṇ. v. 4, 82).
4. अक्षि *akshi*, eye, becomes अक्ष *aksha*, if it ceases to mean eye. गवाक्षः *gavākshah*, a window; but ब्राह्मणाक्षि *brāhmaṇākshi*, the eye of a Brahman. (Pāṇ. v. 4, 76.)
5. अनस् *anas*, cart, अश्मन् *aśman*, stone, अयस् *ayas*, iron, सरस् *saras*, lake, take final अ *a* if the compound expresses a kind or forms a name. कालायसं *kālagasam*, black-iron; but सदयः *sadayah*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. ब्रह्मन् *brahman* becomes ब्रह्म *brahma*, if preceded by the name of a country; सुराष्ट्रब्रह्मः *surāṣṭrabrahmah*, a Brāhman of Surāshṭra (Pāṇ. v. 4, 104). After कु *ku* and महा *mahā* that substitution is optional (Pāṇ. v. 4, 105).
7. तक्षन् *takshan* takes final अ *a* after ग्राम *grāma* and कौट *kautā*; ग्रामतक्षः *grāmatakshah*, village carpenter. (Pāṇ. v. 4, 95.)
8. श्वन् *scan*, dog, takes final अ *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared; आकर्षश्वः *ākarsashvah*, a dog of a die, a bad throw &c. (Pāṇ. v. 4, 97.)
9. अध्वन् *adhvan* becomes अध्व *adhva* after prepositions; प्राध्वः *prādhvah*. (Pāṇ. v. 4, 85.)
10. सामन् *sāman*, hymn, and लोमन् *loman*, hair, become साम *sāma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अय *aya*; अनुलोमः *anulomah*, regular; अनुलोमं *anulomam*, adv. with the hair or grain, i.e. regularly. (Pāṇ. v. 4, 75.)
11. तमस् *tamas* becomes तमस *tamasa* after अव *ava*, सं *sa* and अध *adha*; अधतमसं *andhatamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अय *aya*, and तप्त *lapta*; अनुरहसः *anurahasah*, solitary. (Pāṇ. v. 4, 81.)
13. वर्चस् *varchas* becomes वर्चस *varchasa* after ब्रह्म *brahma* and हस्ति *hasti*; ब्रह्मवर्चसं *brahma-varchasam*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu. पञ्चगवं *pañchagaram*, five cows; but पञ्चगुः *pañchaguh*, bought for five cows. (Pāṇ. v. 4, 92.)
15. नौ *nau*, ship, becomes नाव *nāva*, if it forms a numerical aggregate; पञ्चनाव *pañchanāvam*, five ships: not when it forms a numerical adjective; पञ्चनौः *pañchanauh*, worth five ships. (Pāṇ. v. 4, 99.)
16. नौ *nau*, ship, after अर्धे *ardha*, becomes नाव *nāva*; अर्धनावं *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. खारी *khāri*, a measure of grain, becomes खार *khāra* as an aggregate; द्विखारं *drīkhāram*: also after अर्धे *ardha*; अर्धखारं *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. अञ्जलि *añjali*, a handful, after द्वि *dvi* or त्रि *tri*, may, as an aggregate, take final अ *a*; द्व्यञ्जलं *dvyañjala* or द्व्यञ्जलि *dryañjal*, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; अंगुलं *aṅgulaṁ*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सकथि *sakthi*, thigh, becomes सकथ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्वे *pūrva*; पूर्वसकथं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्वे *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarva-rātraḥ*, the whole night; पूर्वरात्रः *pūrvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahva*; सर्वाह् *sarvāhah*, the whole day : but not after a numeral when it expresses an aggregate; द्वाहः *dyahah*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

## II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itare tara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वा *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्रकृष्णौ *śukla-kṛṣṇau*, white and black; गवाश्वं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वा *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first : शिवकेशवा *śiva-keśavau*, Śiva and Keśava; not केशशिवौ *keśaraśivau*. Words beginning with a vowel and ending in अ should stand first : ईशकृष्णौ *īśa-kṛṣṇau*, Īśa and Kṛṣṇa. Words ending in इ i (gen. एः *eh*) and उ u (gen. औः *oh*) should stand first : हरिहरी *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence : देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kṣatriyau*, a Brāhmaṇa and a Kṣatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in च *ṛi*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in च *ṛi*, or by पुत्र *putra*, son, change their च *ṛi* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri* + पितृ *pitri* form मातापितरौ *mātapitarau*, father and mother; पितृ *pitri* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri* + पोतृ *potri* form होतापोतरौ *hotāpotāras*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुहौ *mitrāvaruḥau*, Mitra and Varuḥa; अग्नीषोमौ *agnīśomau*, Agni and Soma. Similar irregularities appear in words like

आवापृथिव्यौ *dyāvá-prithivyaū*, heaven and earth; उवासानक्तं *ushāsā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च *ch*, छ *chh*, ज *j*, झ *jh*, द *d*, श *sh*, and ह *h* take an additional अ *a*. वाच् *rāch* + त्वच् *tvach* form वाक्त्वचं *rāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātrah*, a day and night, a *νυχθημερον* (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhratarau* may be used in the sense of brother and sister: पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by ज्ञायापती *jāyā-putī*, जंपती *jampatī*, or दंपती *dampatī*.

### III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpuruṣa, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनाश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनाश्वो रथः *anaśvo rathah* a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्तादको ग्रामः *prāpta-udaka grāmah*, a water-reached village, a village reached by water. ऊढरथोऽनघ्नान् *ūḍha-ratho 'anaghñān*, a bull by whom a cart (*rathah*) is drawn (*ūḍha*). उपहृतापाशु रुद्रः *upahṛita-pāśu rudrah*, Rudra to whom cattle (*pāśuḥ*) is offered (*upahṛita*). पीतांबरो हरिः *pīta-ambaro harih*, Hari possessing yellow garments. प्रपर्णः *pra-parṇah*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putrah*, sonless. चित्रगुः *chitra-guh*, possessed of a brindled cow. रूपवद्भार्यः *rūpavad-bhāryah*, possessed of a beautiful wife. द्विमुखः *dvi-mūrdhah*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षः *bhakshita-bhikshah*, one who has eaten his alms. नीलोन्मूलवपुः *nīla-ujjvala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds:

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshah*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; द्व्यंगुलं दारु *dvyāṅgulam dāru*, a piece of wood with two prongs\*. (Pāṇ. v. 4, 114.)

\* अंगुलिद्वयं दारुं धात्र्यादिष्वेवकार्यं, Prakriyā-Kaumudī.



3. **मूर्धन्** *mūrdhan*, head, substitutes final **अ** *a* after **द्वि** *dei* and **त्रि** *tri*; **द्विमूर्धः** *drimūrdhah*, having two heads. (Pāṇ. v. 4, 115.)
4. **लोमन्** *loman*, hair, substitutes final **अ** *a* after **अन्तर्** *antar* and **बहिः** *bahiḥ*; **अन्तर्लोमः** *antar-lomah*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. **नासिका** *nāsikā*, nose, becomes **नम** *nasa*, if it stands at the end of a name; **गोनमः** *gonasah*, cow-nosed, i. e. a snake; but not after **स्थूल** *sthūla*; **स्थूलनासिकः** *sthūla-nāsikah*, large-nosed, i. e. a hog. The same change takes place after prepositions: **उन्नमः** *unnasah*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After **अ** *a*, **दुः** *duḥ*, or **सु** *su*, **हलि** *hali*, furrow, and **सक्थि** *sakthi*, thigh, may substitute final **अ** *a*; **अहलः** *ahalah* or **अहलिः** *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, **प्रजा** *prajā*, progeny, and **मेधा** *medhā*, mind, are treated like nouns ending in **अस्** *as*; **दुर्मेधाः** *durmēdhāḥ*. (Pāṇ. v. 4, 122.)
8. **धर्म** *dharma*, law, preceded by one word, is treated like a noun ending in **अन्** *an*; **कल्याणधर्मो** *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. **जंभा** *jambhā*, jaw, after certain words, becomes **जंभन्** *jambhan*; **सुजंभा** *sujambhā*.
10. **जानु** *jānu*, knee, after **प्र** *pra* and **सं** *san*, becomes **जु** *jū*; **प्रजुः** *prajūḥ* (Pāṇ. v. 4, 129). This is optional after **ऊर्ध्वे** *ūrdhve* (Pāṇ. v. 4, 130).
11. **ऊधस्** *ūdhas*, udder, becomes **ऊधन्** *ūdhan*; **कुडोष्ठी** *kudodhni*. (Pāṇ. v. 4, 131.)
12. **धनुस्** *dhanus*, bow, becomes **धन्वन्** *dhanvan*; **पुष्पधन्वा** *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. **जाया** *jāyā*, wife, becomes **जानि** *jāni*; **शुभजानिः** *subhajāniḥ*. (Pāṇ. v. 4, 134.)
14. **गंध** *gandha*, smell, substitutes **गंधि** *gandhi* after certain words; **सुगंधिः** *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. **पाद** *pāda*, foot, becomes **पाद्** *pād* after certain words; **र्याग्रपाद्** *ryāghrapād*. (Pāṇ. v. 4, 138-140.)
16. **दंत** *danta*, tooth, becomes **दत्** *dat* after many words; **द्विदन्** *dvidan*, having two teeth, (sign of a certain age); fem. **द्विदन्ती** *dvidanti*. (Pāṇ. v. 4, 141-145.)
17. **ककुद** *kakuda*, hump, becomes **ककुद्** *kakud* after certain words and in certain senses; **अजातककुद्** *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. **उरस्** *uras* and other words belonging to the same class add final **क** *ka*; **व्यूढोरस्कः** *vyūḍhoraskah*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in **इन्** *in* add final **क** *ka* in the feminine; **बहुस्त्रामिका** *bahustrāmikā*, having many masters, from **स्त्रामिन्** *srāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in **ई** *i*, like **नदी** *nadī*, and words in **श्च** *ṣi*, add final **क** *ka*; **बहुकुमारिकः** *bahukumārīkah*, having many maidens; **बहुभर्तृकः** *bahubhartṛīkah*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final **क** *ka*; **बहुमालकः** *bahumālakah* or **बहुमालाकः** *bahumālākah* or **बहुमालः** *bahumālāḥ*. (Pāṇ. v. 4, 154.)

#### IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayibhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Viṣṇu, instead of अनु विष्णुं *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛṣṇam*, near to Kṛṣṇa. निर्मक्षिकं *nir-makṣhikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakṣhiṇam*, to the right. अनुरूपं *anurūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathaiśakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-tṛṇam* with the grass; सतृणमत्ति *satṛiṇam attī*, he (eats) everything even the grass, instead of तृणेन सह *tṛiṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगङ्गां *anu-gaṅgā*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayibhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगङ्गां *pañcha-gaṅgā*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāman*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमिन् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmam*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharman* or उपचर्मम् *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāsī*, अग्रहायणी *āgrahāyāṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

# APPENDIX I.

## DHÂTUPÂTHA OR LIST OF VERBS.

*Explanation of some of the Verbal Anubandhas or Indicatory Letters.*

**अ** *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

**Accent.**—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâtta*, acutely accented, and *anuddtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

**आ** *â* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullah* from निफला *ñiphala*.

**इ** *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, <sup>10</sup>), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *naḍdyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

**इर्** *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 357), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotit* from अच्यति *achyati*.

**ई** *î* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्मः *unmah* from उन्दी *undi*.

**उ** *u* renders the admission of the intermediate इ *i* optional before the gerundial ता *tvâ* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. शमित्वा *śamitvâ* or शान्ता *śāntvâ* from शमु *śamu*; but शान्तः *śāntah*.

**उ** *û* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सद्धा *seddhâ* or सेधिता *sedhitâ* from सिधू *sīdhū*; but सिद्धः *siddhah*.

**अ** *ri* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372\*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोक *loka*.

हृ ि shows that the verb takes the second aorist in the Parasmaipada (§ 367),

Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamñi*.

ह e forbids Vriddhi in the first aorist (§ 348 \*), Pân. VII. 2, 5. Ex. समधीत् *ama-thít* from मथे *mathe*.

ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5).

Pân. VIII. 2, 45. Ex. पीनः *pñah* from ओष्यायी *opyayí*.

ऊ ñ shows that the verb follows the Âtmanepada (Pân. I. 3, 12).

न् ñ shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pân. I. 3, 72).

नि ñi shows that the past participle has the power of the present (Pân. III. 2, 187). Ex. फुल्लः *phullah*, blown, from निफुल्लो *nñphalí*.

म् m shows that the vowel is not lengthened in the causative (§ 462, note), Pân. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pân. VI. 4, 93).

### Bhû Class (*Bhuvāli*, I Class).

#### I. Parasmaipada Verbs.

##### 1. भू *bhū*, to be

Parasmaipada : P. 1. भवामि *bhāvāmi*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*,

4. भवावः *bhāvāvaḥ*, 5. भवथः *bhāvāthaḥ*, 6. भवतः *bhāvataḥ*, 7. भवामः *bhāvāmaḥ*,

8. भवथ *bhāvātha*, 9. भवन्ति *bhāvanti*, I. 1. अभवं *ābhavam*, 2. अभवः *ābhavaḥ*,

3. अभवत् *ābhavat*, 4. अभवाव *ābhāvāva*, 5. अभवत *ābhavatam*, 6. अभवतां *ābhavatām*,

7. अभवाम *ābhavāma*, 8. अभवत *ābhavata*, 9. अभवन् *ābhavan*, O. 1. भवेयं *bhāveyam*,

2. भवेः *bhāveḥ*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेत *bhāvetam*, 6. भवेतां *bhāvetām*,

7. भवेम *bhāveṃ*, 8. भवेत *bhāvetā*, 9. भवेयुः *bhāveyuḥ*, I. 1. भवानि *bhāvāni*, 2. भव *bhāva*,

3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवत *bhāvatam*, 6. भवतां *bhāvatām*, 7. भवाम

*bhāvāma*, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva*† (see p. 175),

2. बभूविष *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविष *babhūvivā*, 5. बभूवयुः *babhūvāyuh*,

6. बभूवतुः *babhūvātuh*, 7. बभूविष *babhūvimā*, 8. बभूव *babhūva*, 9. बभूवुः *babhūvūḥ*,

II A. 1. अभूवं *ābhūvam* (see p. 188), 2. अभूः *ābhūḥ*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*.

5. अभूत *ābhūta*, 6. अभूतां *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhūvan*,

F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyāsi*, 3. भविष्यति *bhavishyāti*,

4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyāthaḥ*, 6. भविष्यतः *bhavishyātaḥ*,

7. भविष्यामः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyātha*, 9. भविष्यन्ति *bhavishyānti*,

C. 1. अभविष्यं *ābhavishyam*, 2. अभविष्यः *ābhavishyaḥ*, 3. अभविष्यत् *ābhavishyat*,

4. अभविष्याव *ābhavishyāva*, 5. अभविष्यत *ābhavishyatam*, 6. अभविष्यतां *ābhavishyatām*,

7. अभविष्याम *ābhavishyāma*, 8. अभविष्यत *ābhavishyata*, 9. अभ. भवन् *ābhavishyan*,

† The reduplicative syllable *bha* is irregular, instead of *bū*. The base, too, is irregular (Pân. I. 2, 6); the regular form would have been *bubhūva*.

P. F. 1. भवितास्मि *bharitāsmi*, 2. भवितासि *bharitāsi*, 3. भविता *bharitā*, 4. भवितास्वः *bharitāsvah*, 5. भवितास्यः *bharitāsthah*, 6. भवितारौ *bharitārau*, 7. भवितास्मः *bharitāsmah*, 8. भवितास्य *bharitāstha*, 9. भवितारः *bharitārah*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāh*, 3. भूयात् *bhūyāt*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तौ *bhūyāstām*, 7. भूयास्त *bhūyāstma*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhavishyān*, (Ger. भूत्वा *bhūtvā* or भूय - *bhūya*, Adj. भवितव्यः *bhavitavyah*, भवनीयः *bhavanīyah*, भयः *bhāryah* (§ 456).

Ātmanepada\*: P. 1. भवे *bhāve*, 2. भवसे *bhārase*, 3. भवते *bhārate*, 4. भवावहे *bhāvārahe*, 5. भवेथे *bhārethe*, 6. भवेते *bhārete*, 7. भवामहे *bhārámahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. 1. अभवे *ābhare*, 2. अभवथाः *ābharathāh*, 3. अभवत *ābhavata*, 4. अभवावहि *ābharāvahi*, 5. अभवथां *ābharethām*, 6. अभवेतां *ābharetām*, 7. अभवामहि *ābharāmahi*, 8. अभवध्वं *ābharadhvam*, 9. अभवन्त *ābhavanta*, O. 1. भवेय *bhāreya*, 2. भवथाः *bhārethāh*, 3. भवेत *bhāreta*, 4. भवेवहि *bhāreverahi*, 5. भवेयाथां *bhāreyāthām*, 6. भवेयातां *bhāreyātām*, 7. भवेमहि *bhāremahi*, 8. भवेध्वं *bhāredhvam*, 9. भवेन् *bhāveran*, I. 1. भवे *bhārai*, 2. भवस्व *bhārasca*, 3. भवतां *bhāratām*, 4. भवावहे *bhāvāvahai*, 5. भवेथां *bhārethām*, 6. भवेतां *bhāretām*, 7. भवामहे *bhārámahai*, 8. भवध्वं *bhāvadhvam*, 9. भवन्तां *bhāvantām* ॥ Pf. 1. बभूवे *babhūve* (see note †, page 245), 2. बभूविषे *babhūvishé*, 3. बभूवे *babhūvé*, 4. बभूविवहे *babhūvirāhe*, 5. बभूवाथे *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविध्वे or ऽद्वे *babhūvidhve* or *-dhve* (see § 105), 9. बभूविर *babhūviré*, I A. 1. अभविषि *ābharishi*, 2. अभविष्ठाः *ābharishthāh*, 3. अभविष्ट *ābharishṭa*, 4. अभविष्वहि *ābharishvahi*, 5. अभविषाथां *ābhavishāthām*, 6. अभविषातां *ābhavishātām*, 7. अभविष्महि *ābharishmahi*, 8. अभविध्वं or ऽद्वं *ābhavidhvam* or *-dhvam*, 9. अभविषत *ābharishata*, F. भविष्ये *bhavishyē* &c., C. अभविष्ये *ābhavishye* &c., P. F. 1. भविताहे *bharitāhe*, 2. भवितासे *bharitāse*, 3. भविता *bharitā*, 4. भवितास्वहे *bharitāsvahe*, 5. भवितासाथे *bharitāsthāthe*, 6. भवितारौ *bharitārau*, 7. भवितास्महे *bharitāsmāhe*, 8. भविताध्वे *bharitādhve*, 9. भवितारः *bharitārah*, B. 1. भविषीय *bharishiyā*, 2. भविषीष्ठाः *bharishishthāh*, 3. भविषीष्ट *bharishishṭā*, 4. भविषीवहि *bharishivāhi*, 5. भविषीयाथां *bharishiyāthām*, 6. भविषीयातां *bharishiyātām*, 7. भविषीमहि *bharishimāhi*, 8. भविषीध्वं or ऽद्वं *bharishidhvam* or *-dhvam*, 9. भविषीन् *bharishirān* ॥ Part. Pres. भवमानः *bhāvamānah*, Perf. बभूवानः *babhūvānāh*, Fut. भविष्यमाणः *bhavishyāmanyah*.

Passive : P. 1. भूये *bhūyé*†, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyārahe*, 5. भूयेथे *bhūyēthe*, 6. भूयेते *bhūyēte*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयन्ते *bhūyānte*, I. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूये *bhūyāi* &c. ॥

\* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स शिवं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūvé* &c., like *Ātmanepada*, I A. 1. अभविषि or अभविषि *ābhāviṣhi*, 2. अभविषाः or अभविषाः *ābhāviṣhāḥ*, 3. अभवि *ābhāvi*, 4. अभविष्यति *ābhāviṣyati* &c., like *Ātmanepada*, F. भविष्ये or भविष्ये *bhāviṣyē* &c., C. अभविष्ये or अभविष्ये *ābhāviṣyē* &c., P. F. भविताहे or भविताहे *bhāvitāhe* &c., B. भविषीय or भविषीय *bhāviṣīyā* &c. || Part. Pres. भूयमानः *bhūyāmanah*, Fut. भविष्यमाणः *bhāviṣyāmanah*, Past भूतः *bhūtah*.

Causative, *Parasmaipada*: P. भावयामि *bhāvāyāmi*, I. अभवय *ābhārayam*, O. भावयेयं *bhāvāyēyam*, I. भावयानि *bhāvāyāni* || Pf. भावयांचकार *bhāvāyāñchakāra*, II A. अबोभव *ābikharam*, F. भावयिष्यामि *bhāvayishyāmi*, C. अभवयिष्यं *ābhārayishyam*, P. F. भावयितामि *bhāvayitāsmi*, B. भाव्यामं *bhāvāyāsam*.

Causative, *Ātmanepada*: P. भावये *bhāvāyē*, I. अभवये *ābhāraye*, O. भावयेय *bhāvāyēya*, I. भावयै *bhāvāyāi* || Pf. भावयांचक्रे *bhāvāyāñchakre*, II A. अबोभवे *ābikhare*, F. भावयिष्ये *bhāvayishyē*, C. अभवयिष्ये *ābhārayishyē*, P. F. भावयिताहे *bhāvayitāhe*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive: P. भाव्ये *bhāvāyē*, I. अभव्ये *ābhārye*, O. भाव्येय *bhāvāyēya*, I. भाव्यै *bhāvāyāi* || Pf. भावयांचक्रे, -बभूवे, -आमे, *bhāvāyāñchakre*, -babhūve, -āse, I A. अभवयिषि *ābhārayishi* or अभविषि *ābhāviṣhi*, F. भावयिष्ये *bhāvayishyē* or भविष्ये *bhāviṣyē*, C. अभवयिष्ये *ābhārayishyē* or अभविष्ये *ābhāviṣyē*, P. F. भावयिताहे *bhāvayitāhe* or भविताहे *bhāvitāhe*, B. भावयिषीय *bhāvayishīyā* or भविषीय *bhāviṣīyā*.

Desiderative, *Parasmaipada*: P. बुभूषामि *būbhūṣāmi*, I. अबुभूषं *ābubhūṣam*, O. बुभूषेयं *būbhūṣēyam*, I. बुभूषानि *būbhūṣāni* || Pf. बुभूषांचकार *būbhūṣāñchakāra*, I A. अबुभूषिषं *ābubhūṣisham*, F. बुभूषिष्यामि *būbhūṣishyāmi*, C. अबुभूषिष्यं *ābubhūṣishyam*, P. F. बुभूषितामि *būbhūṣitāsmi*, B. बुभूष्यामं *būbhūṣyāsam*.

Desiderative, *Ātmanepada*: P. बुभूषे *būbhūṣhe*, I. अबुभूषे *ābubhūṣhe*, O. बुभूषेय *būbhūṣheya*, I. बुभूषे *būbhūṣhai* || Pf. बुभूषांचक्रे *būbhūṣāñchakre*, I A. 1. अबुभूषिषि *ābubhūṣishishi*, 2. अबुभूषिषाः *ābubhūṣishishihāḥ*, 3. अबुभूषिष्ट *ābubhūṣishishṭa*, F. बुभूषिष्ये *būbhūṣishishyē*, C. अबुभूषिष्ये *ābubhūṣishishyē*, P. F. बुभूषिताहे *būbhūṣishitāhe*, B. बुभूषिषीय *būbhūṣishishīyā*.

Desiderative, Passive: P. बुभूष्ये *būbhūṣhyē*, I. अबुभूष्ये *ābubhūṣhye*, O. बुभूष्येय *būbhūṣhyēya*, I. बुभूष्यै *būbhūṣhyāi* || Pf. बुभूषांचक्रे *būbhūṣāñchakre*, I A. 1. अबुभूषिषि *ābubhūṣishishi*, 2. अबुभूषिषाः *ābubhūṣishishihāḥ*, 3. अबुभूषि *ābubhūṣhi* (sec. § 406), F. बुभूषिष्ये *būbhūṣishishyē*, C. अबुभूषिष्ये *ābubhūṣishishyē*, P. F. बुभूषिताहे *būbhūṣishitāhe*, B. बुभूषिषीय *būbhūṣishishīyā*.

Intensive, *Ātmanepada*: P. 1. बोभूये *bobhūyē*, 2. बोभूयसे *bobhūyāse*, 3. बोभूयते *bobhūyāte*, 4. बोभूयावहे *bobhūyāvāhe*, 5. बोभूयेथे *bobhūyēthe*, 6. बोभूयेते *bobhūyēte*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyādhve*, 9. बोभूयंत *bobhūyānte*, I. 1. अबोभूये *ābobhūye*, 2. अबोभूयथाः *ābobhūyathāḥ*, 3. अबोभूयत *ābobhūyeta*, 4. अबोभूयावहि *ābobhūyāvahi*, 5. अबोभूयेथां *ābobhūyēthām*, 6. अबोभूयेतां *ābobhūyētām*, 7. अबोभूयामहि *ābobhūyāmahi*, 8. अबोभूयध्वं *ābobhūyādhvam*, 9. अबोभूयंत *ābobhūyanta*, O. बोभूयेय

*bobhūyēya* &c., I. 1. *बोभूये bobhūyái*, 2. *बोभूयस् bobhūyāśva*, 3. *बोभूयतां bobhūyātām*, 4. *बोभूयावहे bobhūyāvahai*, 5. *बोभूयेयां bobhūyēthām*, 6. *बोभूयेतां bobhūyētām*, 7. *बोभूयामहे bobhūyāmahai*, 8. *बोभूयश्चं bobhūyādhvam*, 9. *बोभूयन्तां bobhūyāntām* || Pf. *बोभूयांचक्रे bobhūyāñchakre*, I A. 1. *अबोभूयिषि ābobhūyishi*, 2. *अबोभूयिषाः ābobhūyishāḥ*, 3. *अबोभूयिह ābobhūyishā*, 4. *अबोभूयिष्वहि ābobhūyishvahi*, 5. *अबोभूयिषायां ābobhūyishāthām*, 6. *अबोभूयिषातां ābobhūyishātām*, 7. *अबोभूयिषमहि ābobhūyishmahī*, 8. *अबोभूयिश्चं* or *°दु ābobhūyidhvam* or *-dhvam*, 9. *अबोभूयिषत ābobhūyishata*, F. *बोभूयिष्ये bobhūyishyē*, C. *अबोभूयिष्ये ābobhūyishyē*, P. F. *बोभूयिताहे bobhūyitāhe*, B. *बोभूयिषीय bobhūyishīyā*.

Intensive, Parasmaipada: P. 1. *बोभोमि bōbhomi* or *बोभवीमि bōbhavīmi*, 2. *बोभोषि bōbhoshi* or *बोभवीषि bōbhavīshi*, 3. *बोभोति bōbhōti* or *बोभवीति bōbhavīti*, 4. *बोभूवः bobhūrāḥ*, 5. *बोभूथः bobhūthāḥ*, 6. *बोभूतः bobhūtāḥ*, 7. *बोभूमः bobhūmāḥ*, 8. *बोभूय bobhūthā*, 9. *बोभुवति bōbhurati*, I. 1. *अबोभवं ābobhavam*, 2. *अबोभोः ābobhoḥ* or *अबोभवीः ābobhavīḥ*, 3. *अबोभोत् ābobhot* or *अबोभवीत् ābobhavīt*, 4. *अबोभूव ābobhāva*, 5. *अबोभूतं ābobhūtam*, 6. *अबोभूतां ābobhūtām*, 7. *अबोभूम ābobhūma*, 8. *अबोभूत ābobhūta*, 9. *अबोभुवः ābobharuḥ*, O. *बोभूयां bobhūyām*, I. 1. *बोभवानि bōbhavāni*, 2. *बोभूहि bōbhūhī*, 3. *बोभोतु bōbhōtu* or *बोभवीतु bōbhavitu*, 4. *बोभवाव bōbhavāva*, 5. *बोभूतं bōbhūtām*, 6. *बोभूतां bōbhūtām*, 7. *बोभवाम bōbhavāma*, 8. *बोभूत bobhūtā*, 9. *बोभुवतु bōbhuvatu* || Pf. 1. *बोभवांचकार bobhavāñchakāra*, 4. *बोभवांचकृव bobhavāñchakṛiva*, 7. *बोभवांचकृम bobhavāñchakṛima*; also 1. *बोभाव bobhāva* or *बोभूव bobhūva*, 2. *बोभूविष bobhūrītha*, 3. *बोभाव bobhāva* or *बोभूव bobhūva*, 4. *बोभूविष bobhūrīva*\*, 5. *बोभूवयुः bobhūrātuh*, 6. *बोभूवतुः bobhūrātuh*, 7. *बोभूविम bobhūvimā*, 8. *बोभूव bobhūrā*, 9. *बोभूवुः bobhūrūḥ*, II A. 1. *अबोभूवं ābobhūvam*, 2. *अबोभूः ābobhūḥ* or *अबोभूयोः ābobhūrīḥ*, 3. *अबोभूत् ābobhūt* or *अबोभूवीत् ābobhūrīt*, 4. *अबोभूव ābobhūva*, 5. *अबोभूतं ābobhūtam*, 6. *अबोभूतां ābobhūtām*, 7. *अबोभूम ābobhūma*, 8. *अबोभूत ābobhūta*, 9. *अबोभुवः ābobhūrūḥ* (not *अबोभूवन् ābobhūvan*), I A. 1.† *अबोभाविषं ābobhāvisham*, 4. *अबोभाविष्य ābobhāvishva*, 7. *अबोभाविष्य ābobhāvishma*, F. *बोभविष्यामि bobhavishyāmi*, C. *अबोभविष्यं ābobhavishyam*, P. F. *बोभवितास्मि bobhavitāsmi*, B. *बोभूयास् bobhūyāsm*.

Note—Grammarians who allow the intensive without *य* to form an *Ātmanepada*, give the following forms: Pres. *बोभूते bobhūté*, Impf. *अबोभूत ābobhūta*, Opt. *बोभूवीत bōbhuvīta*, Imp. *बोभूतां bōbhūtām*, Per. Perf. *बोभवांचक्रे bobhavāñchakre*, Aor. *अबोभविह ābobhavishā*, Fut. *बोभविष्यते bobhavishyāte*, Cond. *अबोभविष्यत ābobhavishyata*, Per. Fut. *बोभविता bobhavitā*, Ben. *बोभविषीह bobhavishīhā*. (See Colebrooke, p. 194.)

\* The form *बोभूविष bobhūrīva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in *भू भव* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for *भू भव* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चित्ति.)

The Anubandha ई f shows that the participle in तः *taḥ* takes no intermediate इ i.

P. चेतति, I. सचेतत्, O. चेतत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेतिष्य, 3. चिचेत्, 4. चिचित्वि, 5. चिचित्पुः, 6. चिचित्तुः, 7. चिचितम्, 8. चिचित्, 9. चिचितुः, I A. 1. सचेतिषं, 2. सचेतोः, 3. सचेतोत्, 4. सचेतिष्व, 5. सचेतिषं, 6. सचेतिषं, 7. सचेतिषम्, 8. सचेतिष, 9. सचेतिषुः, F. चेतियति, C. सचेतिष्यत्, P. F. चेतिता, B. चित्यात् ॥ Pt. चिन्नः, चिचित्वान्, Ger. चेतित्वा or चितित्वा, चित्, Adj. चेतितव्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. सचेत्, Caus. चेतयति, Aor. सचीचितत्, Des. चिचेतिपति or चिचितिपति, Int. चेतित्यते, चेत्यन्ति.

3. च्युत् *chyut*, to sprinkle, (च्युतिर.)

The Anubandha इ r shows that the verb may take the first and second aorist.

P. च्योतति, I. सच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 2. चुच्योतिष्य, 4. चुच्युतिव, I A. 1. सच्योतिषं, 2. सच्योतोः, 3. सच्योतोत्, 9. सच्योतिषुः, or II A. 1. सच्युतं, 2. सच्युतः, 3. सच्युतत्, 9. सच्युतन्, F. च्योतिष्यति, C. सच्योतिष्यत्, P. F. च्योतिता, B. च्युत्यात् ॥ Pt. च्युतितः or च्योतितः, चुच्युत्वान्, Ger. च्योतिता or च्युतिता, Adj. च्योतिष्यः ॥ Pass. च्युयते, Caus. च्योतयति, Aor. सच्युतत्, Des. चुच्योतिपति or चुच्युतिपति, Int. चोच्युयते, चोच्योति.

4. क्ष्युत् *schyut*, to flow, (क्ष्युतिर.)

P. क्ष्योतति, I. सक्ष्योतत्, O. क्ष्योतेत्, I. क्ष्योततु ॥ Pf. 1. चुक्ष्योत्, 9. चुक्ष्युतुः, I A. 1. सक्ष्योतिषं, 2. सक्ष्योतोः, or II A. 1. सक्ष्युतं, F. क्ष्योतिष्यति, C. सक्ष्योतिष्यत्, P. F. क्ष्योतिता, B. क्ष्युत्यात् &c.

Note—This verb is sometimes written क्षुत्.

5. मन्थ् *manth*, to shake.

P. मन्थति ॥ Pf. 1. ममन्थ, 2. ममन्थिष्य, 3. ममन्थ, 7. ममन्थिम, 8. ममन्थयुः (Pāṇ. 1. 2, 5) or, less correctly, ममन्थयुः (Ṣ 328, 4), I A. समन्थीत, F. मन्थियति, P. F. मन्थिता, B. मन्थ्यात् (Ṣ 345, <sup>10</sup>) ॥ Pt. मन्थितः, ममन्थान् or मेन्थिवान् (cf. Ṣ 395, note), Ger. मन्थित्वा or मेन्थित्वा (Pāṇ. 1. 2, 23; Ṣ 428), मन्थ्य, Adj. मन्थितव्यः, मन्थनीयः, मन्थ्यः ॥ Pass. मन्थ्यते, Caus. मन्थयति, Des. मिमन्थिपति, Int. मामन्थ्यते, मामन्थि or मामन्थीति, Impf. 3. समामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pāṇ. vi. 4, 24); but not roots written with Anubandha इ. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pāṇ. 1. 2, 5). According to some, however, the weakening is allowed even after double consonants: केषिदिति । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्त्यानुक्तं । संयोगाद्दिदं किद्धा । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take इ instead of reduplication: न्लोपिनो नेति केषित् ममन्थतुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथ्याति, which supply a variety of verbal derivatives.

6. कुण् *kunth*, to strike, (कुपि.)

Roots marked in the Dhātupāṭha by technical final ई f keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant

P. कुण्थति, I. अकुण्थत्, O. कुण्थेत्, I. कुण्थतु ॥ Pf. 1. कुकुण्थ, 2. कुकुण्थिष्य, 9. कुकुण्थुः, I A.



अकुंषीत्, 9. अकुंषिषुः, F. कुंषिष्यति, P. F. कुंषिता, B. कुंष्यात्, (प्रनिकुंष्यात्, § 99, not with lingual ण्, as Carey gives it) ॥ Pt. कुंषितः, चुकुंष्यान्, Ger. कुंषित्वा, °कुष्य, Adj. कुंषितव्यः ॥ Pass. कुंष्यते, Caus. कुंषयति, Des. चुकुंषियति, Int. चोकुंष्यते, चोकुंषि.

7. सिध् *sidh*, to go (विध्), and सिध् *sidh*, to command (पिध्).

P. सेधति (निसेधति \*), I. असेधत् ॥ Pf. 1. सिषेध, 2. सिषेधिय, 9. सिषिधुः, I A. असेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical छ (विध्), and hence the intermediate इ may be omitted. Thus Pf. 2. सिषेधिय or सिषेड, 4. सिषिधिय or सिषिध्व &c., F. सेधिष्यति or सेह्यति, P. F. सेधिता or सेडा, I A. असेधीत् (as before), or 1. असेत्सं, 2. असेत्सीः, 3. असेत्सीत्, 4. असेत्स्व, 5. असेड्, 6. असेड्वां, 7. असेत्स्व, 8. असेड्, 9. असेत्सुः ॥ Pt. सिड्, Ger. सेधित्वा or सिड्वा, °मिध्य, Adj. सेधिष्यः or सेड्व्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधियति or सिपिष्यति (§ 103), Int. सेविध्यते, सेवेडि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (ā), 2. चखदिष्य, 3. चखाद, 4. चखदिष्य, 5. चखदयुः, 6. चखदुः, 7. चखदिम, 8. चखद, 9. चखदुः, I A. अखादीत् or अखदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्वान्. Ger. खदित्वा, °खद्य, Adj. खदिष्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिष्यति, Int. चाखद्यते, चाखति.

9. गद् *gad*, to speak.

P. गदति (प्रथिगदति), I. अगदत् (प्रथ्यगदत्), O. गदेत्, I. गदु ॥ Pf. 1. जगाद (ā), 2. जगदिष्य, 9. जगदुः, I A. अगादीत् or अगदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिष्यति, Int. जागद्यते, जागति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (ā), 2. रेदिष्य, 9. रेदुः, I A. अरादीत् or अरदीत् (ā), (§ 348.)

11. नद् *nad*, to hum, (णद्.)

P. नदति (प्रणदति, प्रथिनदति) ॥ Pf. 1. ननाद (ā), 2. नेदिष्य, 9. नेदुः, I A. अनानीत् or अनदीत् (ā).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. 1. आनर्द, 2. आनर्दिष्य, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not आर्तः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिष्यति.

13. इद् *ind*, to govern, (इदि.)

P. इदति, I. इंदत्, O. इदेत्, I. इदु ॥ Pf. इदां चकार (§ 325) or इंदामास or इदां चभूव,

\* The change of स् into ष् is forbidden by Pāṇini VIII. 3, 113, when सिध् means to go. It is admitted by the Śār. The Anubandha उ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिध् to command. This verb must change its initial स् after prepositions; निसेधति.

IA. १. इंदिष्यं, २. इंदीः, F. इंदिष्यति, C. इंदिष्यत्, P. F. इंदिता, B. इंद्यात् ॥ Pt. इंदितः, Perf. इंदीचक्रवान् or इभूवान् or आसिवान्, Perf. Pass. इंदीचक्रावः or इभूवानः or आसिवानः.

14. निंद् *nind*, to blame, (शिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pt. निनिंद, I A. अनिंदीत्, F. निदिष्यति, P. F. निदिता, B. निंद्यात्.

15. निक्ष् *niksh*, to kiss, (शिदि.)

P. निक्षति (प्रणिक्षति, not प्रनिक्षति, § 98, 8, 2) ॥ Pt. निनिक्ष, I A. अनिक्षीत्, F. निक्षिष्यति, P. F. निक्षिता, B. निक्ष्यात्.

16. उक्श् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pt. १. उवोख (§ 314), २. उवोखिष, ३. उवोख, ४. जखिम, I A. ओखीत्, F. ओखिष्यति, C. ओखिष्यत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओखिषिष्यति.

17. अंच् *añch*, to go, to worship, (अंघु and अचि.)

The Anubandha उ u of अंघु *añchu* allows the option of intermediate इ i in the gerund, अंचित्वा *añchitra* or अक्ता *aktrā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ i of अचि *achi* requires the nasal throughout (Dhātupāṭha 7, 6).

P. अंचति ॥ Pt. १. आनंच (§ 313), २. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अच्यात् (may he go), § 345, <sup>19</sup>.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिषिष्यति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्रः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आञ्छ् *āñchh*, to stretch, (आञ्छि.)

P. आञ्छति ॥ Pt. आनाञ्छ or आञ्छ (§ 313), I A. आञ्छीत्, F. आञ्छिष्यति ॥ Caus. आञ्छयति, Des. आञ्चिषिष्यति.

19. मुक्श् *mruch*, to go, (मुचु.)

ओषति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अयोषीत् or अमुषत् ॥ Pt. मुक्श्, Perf. मुचुषान्, Ger. मुचिषा, ओषित्वा (Pāṇ. I. 2, 26), or मुक्का.

20. हुर्छ् *hurchh*, to be crooked, (हुर्छा.)

P. हुर्छति (§ 143) ॥ Pt. मुहूर्छ, I A. अहूर्छीत् ॥ Pt. हूर्छितः or हूर्छः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pt. १. ववाज (ā), २. ववजिष्य (§ 328), I A. अवजीत् or अवामीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pt. १. वव्राज (ā), २. वव्रजिष्य, I A. अव्रामीत् (§ 348\*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. व्रजिषिष्यति, Int. व्राज्यते, व्राजिष्.

23. अञ् *añj*, to go, to throw.

P. अञ्जति. I. अञ्जत् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य (Pāṇ. II. 4, 56, vārt.) this substitution is optional, i. e. both अञ् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेय or विवयिष (ḥ 335, 3). [अञ्जिष], 3. विवाय, 4. विविष (ḥ 334), [अञ्जिष], 5. विव्युः, 6. विव्यतुः, 7. विव्यिम [अञ्जिम], 8. विव्य, 9. विव्युः, I A. अवेपीत् [अञ्जोत्], 9. अवेपुः, F. वेपति (ḥ 332, 3), C. अवेपत्, P. F. वेता, B. वोयात् [F. अञ्जिपति, C. अञ्जिपत्, P. F. अञ्जिता] ॥ Pt. वीतः [अञ्जितः], Perf. विवोवान् [अञ्जिवान्], Ger. वीत्वा [अञ्जित्वा], वीय, Adj. वेतव्यः [अञ्जितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवोपति [अञ्जिपति], Int. वेवीयेत (वेवेति is not sanctioned by Pāṇini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिह्वाय (ā), 2. चिह्वेय or चिह्वयिष. 9. चिह्विष, I A. अक्षेपीत्, F. क्षेपति, B. क्षीयात् (ḥ 390) ॥ Pt. क्षिप्तः or क्षीयः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिह्वीपति, Int. चेक्षीयेत, चेक्षेति. The Caus. क्षययति belongs to क्षे (ḥ 462. II. 23) \*.

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. सकटीत् (no Vriddhi, ḥ 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhup*, to warm, विह् *richh*, to go, पण *pan*, to traffic, पन् *pan*, to praise, take ण्य *āya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायत् ॥ Pf. गोपायांचकार (ḥ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोप्सीत् (ḥ 337, I. 2), 6. अगोप्तां, F. गोपायिषति, गोपिष्यति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपाय्यात् or गुप्यात् ॥ Pt. गोपायितः or गुप्तः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्वा, Adj. गोपायितव्यः, गोपितव्यः, or गप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. अगोप्यते, अगोप्ति.

27. धूप *dhup*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. सधूपायीत् or सधूपीत्.

28. तप् *tap*, to burn, (ḥ 332, 14.)

P. तपति ॥ Pf. 1. तप्ताप (ā), 2. तप्तप्य or तेप्तिप (ḥ 335, 3), 3. तप्ताप, I A. 1. अत्तापं, 2. अत्ताप्सीः, 3. अत्ताप्सीत्, 6. अत्ताप्तां (ḥ 351), F. तप्स्यति, P. F. तप्ता, B. तप्यात् ॥ Pt. तप्तः,

\* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle अक्षितः is equally impossible, and should always be changed into क्षयितः.

तेषिवान्. Ger. तप्ता, Adj. तप्यः, तप्यः (short, because it ends in प्, § 456, 6) ॥  
Pass. तप्यते. Caus. तापयति, Des. तितप्सति. Int. तातप्यते, तातप्ति.

Note—With certain prepositions तप् takes the Âtmanepada (Pāṇ. 1. 3. 27); उच्यते, वितपते it shines. It has an active sense in the passive (i.e. Div. Âtm.), if it refers to तपः austere devotion; तप्यते तपस्तापनः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अताम; अन्वयाताम पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

### 29. चम् cham, to eat, (चमु)

The following verbs lengthen their vowel in the special tenses (Pāṇ. VII. 3. 75, 76): चम् cham, if preceded by खा ā, to rinse, खाचामति āchāmati; शिष्य shthir, to spit, शिष्यति shthīrati (see No. 35); क्रम् kram, to stride, क्रामति kramati (see No. 30); क्रम् klam, to tire, क्लामति klāmati. गुह gah, to hide, गूहति gūhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pāṇ. VI. 4. 89.)

P. चमति, but after the prep. खा, खाचामति ॥ Pf. 1. अचाम (ā), 2. चेमिष &c., I A. अचामीत् (§ 348\*) ॥ Pt. चातः (§ 429), Ger. चात्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pāṇ. III. 1. 126) ॥ Caus. चामयति (§ 462).

### 30. क्रम् kram, to stride, (क्रमु)

क्रमु kram, to stride, भ्राशृ bhrāś, to shine, भ्राशृ bhrāś, to shine, भ्रमु bhrām, to roam, क्रमु klam, to fail, त्रसो tras, to tremble, तुट् trut, to cut, लप् lash, to desire, may take य ya in the special tenses. Hence भ्राम्यति bhrāmyati or भ्रमति bhramati. (Pāṇ. III. 1. 70.)

P. क्रामति or क्राम्यति. J. अक्रामत or अक्राम्यत ॥ Pf. अक्राम, I A. अक्रमीत् (§ 348\*), F. क्रमिष्यति. P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (sit) of the Parasmaipada (Pāṇ. VII. 3. 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रम्यते, P. F. क्रंता, Aor. अक्रमन्; but some grammarians admit intermediate इ.

Pt. क्रंतः, Perf. अक्रमवान्, Ger. क्रंत्वा (a) or क्रमित्वा (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते. Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div. class also lengthens its vowel. It is not one of the eight Sam. verbs (Pāṇ. VII. 3. 74); and in Pāṇ. VII. 3. 76, śyan is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमेतु इत्यन्यपि दीर्घः क्राम्यतीति। The Sarasvatī decides for क्राम्यति, giving the general rule (II. 1. 145) शमादीनां दीर्घो भयति यकारे परे। and enumerating as शमादि, शम्दम् अम्धम् अम्धम् क्रम्दम्. But क्रम् is not a Samādi at all, and instead of क्रम् we ought to read क्रम्. Tārānātha in the Dhātūrūpadarśa gives क्रम्यति, Rājārāṇasāstri supports क्राम्यति.

### 31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इष् ish, to wish, substitute च्छ chchha for their final in the special tenses. (Pāṇ. VII. 3. 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. 1. ययाम (ā), 2. ययंय or येमिष, 9. येमुः, I A. अयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, यम्य or याम, Adj.

यंतव्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऀ), (§ 461), II A. सयीयमत्, Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive. आयच्छते तद्: the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंसत् Rāma married Sītā: here the Aor. may also be उपायत्; like उदायत् he divulged another's faults. (§ 356.)

### 32. नम् nam, to bow, (णम्.)

P. नमति ॥ Pf. 1. ननाम (ऀ), 2. ननंथ or नेमिथ, 3. नेमुः, I A. अनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1. 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

### 33. गम् gam, to go, (गम्.)

P. गच्छति ॥ Pf. 1. जगाम (ऀ), 2. जगमिथ or जगंथ, 3. जगाम, 4. जग्मिव (§ 328, 3), 5. जग्मयुः &c., II A. सगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जग्मिवान् or जगन्वान्, Ger. गत्वा, गम्य or गत, Adj. गंतव्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. सज्जीगमत्, Des. ज्जिगमिषति. Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

### 34. फल् phal, to burst, (त्रिफला.)

P. फलति ॥ Pf. 1. पफाल (ऀ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिथ, I A. सफालीत् (§ 348\*), F. फलिष्यति ॥ Pt. फुलः (Pân. VIII. 2, 55), Ger. फलिता ॥ Pass. फल्यते, Caus. फालयति, Aor. सपीफलत्, Des. पिफलिषति. Int. पफुल्यते, पंफलिषति. (Pân. VII. 4, 87-89.)

### 35. शिष् shithir, to spit, (शिवु.)

P. शीषति ॥ Pf. तिष्ठेव or ठिष्ठेव, I A. सष्टेवीत्, F. ऐविष्यति ॥ Pt. ष्यूतः ॥ Pass. शीष्यते (§ 143), Caus. श्वेयति, Des. तिष्ठेविषति or तुष्टूषति (Pân. VII. 2, 49), Int. तेजीष्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

### 36. जि ji, to excel.

P. जयति ॥ Pf. 1. जिगाय (ऀ), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगियव, 5. जिगययुः, 6. जिगययुः, 7. जिगियम, 8. जिगय, 9. जिगयुः, I A. सजैषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिवान्, Ger. जित्वा. Adj. जेतव्यः, जयनीयः, जेयः, and जयः (§ 456, 2), जितः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. सज्जीजयत्, Caus. जापयति, Aor. सज्जीजयत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ञ् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनानि), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. ज्या forms its reduplicated perfect जिज्या.

### 37. अक्ष *aksh*, to obtain, (अक्ष्).

अक्ष *aksh* follows also the Su class, अक्ष्णोति *akshṇoti* &c.

P. अक्षति || Pf. 1. आनक्ष, 2. आनक्षिष्य or आनक्ष, 3. आनक्ष, 4. आनक्षिष्य or आनक्ष, 5. आनक्षयुः, 6. आनक्षतुः, 7. आनक्षिष्य or आनक्ष, 8. आनक्ष, 9. आनक्षुः, I A. 1. आक्षिष्य or आक्ष, 2. आक्षीः, 3. आक्षीत्, 4. आक्षिष्य or आक्ष, 5. आक्षिष्ट or आक्ष, 6. आक्षिष्टा or आक्षा, 7. आक्षिष्य or आक्ष, 8. आक्षिष्ट or आक्ष, 9. आक्षिषुः or आक्षुः, F. अक्षिष्यति or अक्ष्यति, P. F. अक्षिता or अक्षा || Pt. अक्षः, Ger. अक्षा or अक्षित्वा || Pass. अक्ष्यते, Caus. अक्षयति, Aor. आचिषत्, Des. आचिष्यति (§ 476).

तक्ष्, to hew, follows अक्ष throughout, also in the optional forms of the Su class.

### 38. कृष् *krish*, to drag along, to furrow.

P. कर्षति || Pf. 1. चकर्ष, 2. चकर्षिष्य, 3. चकर्ष, 4. चकर्षिष्य (§ 335, 3), I A. 1. अकार्षी, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्ष, 5. अकार्ष, 6. अकार्षी, 7. अकार्ष, 8. अकार्ष, 9. अकार्षुः; or अक्राक्ष &c., or I A. 4. अकृक्ष &c. If used in the Ātmanepada, the two forms would be,

I A. 2. 1. अकृक्षि,	2. अकृष्टाः,	3. अकृष्ट,
I A. 4. 1. id.	2. अकृष्टयाः,	3. अकृष्टत,
I A. 2. 4. अकृष्महि,	5. अकृष्टायां,	6. अकृष्टातां,
I A. 4. 4. अकृष्टायहि,	5. id.	6. id.
I A. 2. 7. अकृष्टमहि,	8. अकृष्टुं,	9. अकृष्टत,
I A. 4. 7. अकृष्टामहि,	8. अकृष्टध्वं,	9. अकृष्टत.

F. क्रक्ष्यति or कर्ष्यति, P. F. क्रष्टा or कष्टा || Pt. कृष्टः, Ger. कृष्टा || Pass. कृष्यते, Caus. कर्षयति, Aor. अचकर्षत् or अचिकृषत्, Des. चिकृक्षति, Int. चरोकृष्यते, चरोकृष्टि or चरोक्रष्टि.

The peculiar Guṇa and Vṛddhi of कृष्, viz. र and ण, instead of अर् and आर्, take place necessarily in मृज्, to emit, and दृश्, to see (Pāṇ. vi. 1, 58); छष्टा, दृष्टा, अष्टाक्षीत्, and अष्टाक्षीत्: optionally in verbs with penultimate कृष्, which reject intermediate इ (Pāṇ. vi. 1, 59); तृप् to rejoice, तप्ता or तप्ता, Aor. अताप्सीत्, अताप्सीत् or अतृपत्.

### 39. रुष् *rush*, to kill.

P. रोषति || Pf. 1. हरोष, 2. हरोषिष्य, 9. हरुषुः, I A. अरोषीत्, F. रोषिष्यति, P. F. रोष्टा or रोषिता (§ 337, II. 1).

### 40. उष् *ush*, to burn.

P. ओषति, I. औषत् || Pf. 1. ओषांचकार or उषोष (§ 326), 2. उषोषिष्य, 3. उषोष, 4. उषिष्य &c., I A. औषीत्, F. ओषिष्यति, P. F. ओषिता, B. उष्यात् || Pt. उषितः or ओषितः (§ 425) || Des. ओषिष्यति.

### 41. मिह् *mih*, to sprinkle.

P. मेहति || Pf. 1. मिमेह, 2. मिमेहिष्य, I A. अमिषत् (§ 360), F. मेह्यति, P. F. मेष्टा ||

Pt. मीढः, Perf. मीढान् (मिमिहान्), Ger. मीढा ॥ Caus. मेहयति, अमीमिहत्, Des. मिमिहति,  
Int. मेमिहते, मेमेढि, (मेमिढि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह् (ā), 2. देहिष or ददग्ध, F. धस्यति (§ 118), P. F. दग्धा, B. दद्यात्, I A. 1. अधासं, 2. अधासीः, 3. अधासीत्, 4. अधास, 5. अदाग्धं, 6. अदाग्धां, 7. अधास, 8. अदाग्ध, 9. अधासुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदोदहत्, Des. दिधस्यति, Int. दंदस्यते, दंदिष.

43. ग्ले *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. 1. जग्लो (§ 329), 2. जग्लिष or जग्लाय, 3. जग्लो, 4. जग्लिष, 5. जग्लपुः, 6. जग्लतुः, 7. जग्लिम, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिषं (§ 357), 2. अग्लासीः, 3. अग्लासीत्, 4. अग्लासिष्य, 5. अग्लासिष्टं, 6. अग्लासिष्टां, 7. अग्लासिष्य, 8. अग्लासिष्ट, 9. अग्लासिषुः, F. ग्लाम्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लान्ता, ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जग्लासति, Int. जाग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगो, I A. अगासीत्, F. गाम्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गोतः, Ger. गोत्वा, गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगाणि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. श्यै *shyai*, to sound, to gather; also स्त्यै *styai*, the same. (§ 103.)

P. श्यायति (§ 103), I. अश्यायत् ॥ Pf. तस्यौ, I A. अश्यासीत्, F. श्याम्यति, P. F. श्यातः, B. श्यायात् or श्येयात् ॥ Pt. स्यान्तः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभ्रातुश्चष्कृष्टिवां सन्निपथः । A marginal note says, सुभ्रातुश्चिबुष्वच-  
तीनामित्वापुनिकथं प्रक्रियाकौतुह्यादौ सुभ्रातुश्चष्कृष्टिवाति च्ये शब्दसंघातयोरिति पठ्यते ।  
तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्मृतत्वाच्च ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392\*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *a*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिषं, 2. अदासीः &c., F. दाम्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिष or दधाष, 3. दधौ, 4. दधिष, 5. दधुः, 6. दधुः, 7. दधिम, 8. दध, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

1. अधासिदं,	2. अधासी,	9. अधासिषुः,
1. अधां,	2. अधाः,	9. अधुः,
1. अदधं,	2. अदधः,	9. अदधन्.

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, धाय ॥ Pass. धीयते, Caus. धाययति (Ātm. ज्ञे to swallow), Aor. अदीधयत्, Des. धित्सति, Int. दीधीयते, दाधाति, or, with the always optional ई, दाधेति.

#### 48. दृश् *drīś*, to see, (दृशिर.)

This root substitutes पश्य *pasya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददृशे, 2. ददृशिष्य or ददृष्ट (‡ 335), 3. ददृशे, 4. ददृशिष्य, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्षे, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राष्टे, 6. अद्राक्ष, 7. अद्राक्ष, 8. अद्राष्ट, 9. अद्राक्षुः (‡ 360, 364); or II A. 1. अदर्शे, 9. अदर्शेन्, F. द्रक्ष्यति, P. F. दृष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. दृष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or द्रक्ष्यते (‡ 411), P. F. दर्शिता or दृष्टा, B. दर्शिणीष्ट or दृक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृक्षत (Ātm.), Int. दरीदृश्यते, दर्देष्टि.

दृश् and दृन् take र and रा, instead of श्र and श्रा, as their Guna and Vriddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): च् forms च्छति; मृ, भावति; शद्, शीयते (Ātm.); सद्, सोदति; पा, पिबति; घा, जिघ्रति; ध्वा, धमति; स्था, तिष्ठति; म्ना, मनति; दा, यच्छति.

#### 49. च् *çi*, to go.

P. च्छति (उपाञ्जति, ‡ 44), I. आर्छत् ॥ Pf. 1. आर, 2. आरिष्य (‡ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्चे, 2. आर्चीः, 3. आर्चति, 9. आर्चे; the Second Aor. आरं is generally referred to the च् of the Hu class, इयति; F. अरिष्यति (‡ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्थात् (‡ 390) ॥ Pt. अतः or अतुः, Ger. अत्वा, °च्य ॥ Pass. अर्यते, Caus. अर्ययति, Des. अरिष्यत्, Int. अरार्यते, अरति, अरियति, अररीति, अरियरीति (exceptional intensive, ‡ 479, with the sense of moving tortuously).

#### 50. मृ *ṣṛi*, to go.

P. भावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. 1. मसार (ā), 2. मसर्षे (‡ 335, 3), 3. मसार, 4. मसृव, 5. मसृषुः, 6. मसृतुः, 7. मसृम, 8. मस्र, 9. मसृः, I A. 1. असर्चि, 2. असर्चीः, 3. असर्चीत्; the Second Aor. असरे is generally referred to the मृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (‡ 390) ॥ Pt. मृतः ॥ Caus. सारयति, Des. सिसीरति, Int. सेस्त्रीयते, ससेति (‡ 490).

#### 51. शद् *śad*, to wither, (शद्रु.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत, O. शीयेत्, I. शीयतां ॥ Pf. i. शश्राद (ā), 2. शश्रात् or शेदिष्य,



9. शेरुः, II A. चशदत्, F. शस्यति, P. F. शसा, B. शसात् ॥ Caus. शातयति (शादयति he drives), Des. शिशत्सति, Int. शाशते, शाशति.

52. सद् *sad*, to perish, (पद्.)

P. सीदति (निपीदति) ॥ Pf. 1. ससाद् (*ā*), 2. सेदिष or ससत्प, 9. सेदुः, II A. असदत् (न्यबदत्), F. सस्यति, P. F. ससा, B. ससात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. असाटि, Caus. सादयति, Aor. असोपदत्, Des. सिबत्सति, Int. सासद्यते, सासति.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिष or पपाय, 9. पपः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, ~~पिबि~~. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययात् (or °ते to swallow), Aor. अपीयत् (Pāṇ. vii. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. ग्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रदु ॥ Pf. 1. जग्राँ, 2. जगिष or जगाय, 9. जघ्रुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. ग्रास्यति, P. F. ग्राता, B. ग्रायात् or ग्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रातः ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. ग्राययति, अजिघ्रपत् or अजिघ्रिपत् (Pāṇ. vii. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्वा *dhmā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्वासोत्, F. ध्वास्यति, B. ध्वायात् or धेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्वायि, Caus. ध्वापयति, Aor. अध्धपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (घा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्ठात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, स्थाय, Adj. स्थानव्यः, स्थानीयः, स्थयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठामति, Int. तेष्ठीयते, तास्थति.

Note.—After सं, अव, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद् if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठत. Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिपत्, Fut. स्थास्यते, Ren. स्वासीष्ट.

57. छा *mnā*, to study.

P. मन्ति ॥ Pf. 1. मस्रौ, 2. मस्रिष or मस्राय, 9. मस्रुः, I A. अछासीत्, B. छायात् or छेयात् ॥ Pt. छातः ॥ Pass. छायत, Caus. छापयति, Aor. अमिन्नपत्, Des. मिन्नासति, Int. माछायते, माछाति.

58. दा *dā*, to give, (दाण्.)

P. धत्ति\* (प्रणिधत्ति) ॥ Pf. ददौ, II A. ददात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pāṇ. vii. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. कृ *krī*, to bend.

P. कूरति ॥ Pf. 1. कृष्टार (*ā*), 2. कृष्टौ (§ 335), 3. कृष्टार, 4. कृष्टिष (§ 330, 334),

\* After the preposition सं it may be used in the Âtmanepada.

9. जहृत्; I A. अह्रापीत्, 9. अह्रापुः, F. हरिष्यति (§ 338), P. F. ह्रीत्, B. ह्रीत् ( § 390) || Pt. कृतः, Ger. कृत्वा, कृत्य, Adj. कर्तव्यः, हरणीयः, ह्रायः || Pass. ह्रियेते, Caus. ह्रायति, Des. जुहृष्यते, Int. जाहृष्यते, जरोहृषति.

60. स्कृ skand, to approach, (स्कंदिर.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pāṇ. viii. 3, 73, 74 || Pf. 1. चस्कंद, 2. चस्कंदिष or चस्कंद्य, 9. चस्कंदः or चस्कृः (see मंथ, No. 5), I A. चस्कांसीत्, 6. चस्कांसा, 9. चस्कांसुः; or II A. चस्कंद, F. स्कंस्यति, P. F. स्कंजा, B. स्कद्यात् (§ 345,<sup>10</sup>) || Pt. स्कृतः (§ 103, 6), Ger. स्कंवा (§ 438) || Pass. स्कद्यते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कद्यते (§ 485), चनीस्कंति.

61. तृ trī, to cross.

P. तरति || Pf. 1. ततार (ā), 2. तेरिष्य, 3. ततार, 4. तेरिष्य, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीर्यत्. In the Âtmanepada we generally find the verb used as Tudâdi, P. तिरते, Pf. तेरे, Aor. अतीरि or अतरिष्य or अतरीष्य, F. तरिष्यते (ī), B. तरिषीष्य or तीरीषीष्य || Pt. तीर्यः, Ger. तीर्या, तीर्य || Pass. तीर्येते, Aor. अतारि, Caus. तारयति, Des. तितरिष्यति or तितरीष्यति or तितरीष्यति, Int. तेतीर्यते, तातरि.

62. रंज rāñj, to tinge.

This verb and दंष्ट dāṣṭ, to bite, संज sañj, to stick, and स्त्रंज strāñj, to embrace (Pāṇ. vi. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,<sup>10</sup> and in the weakening forms (§ 314, 397, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु || Pf. 1. रंज, 2. रंजि I or रंज्य, 3. रंज, 4. रंजिष्य, 9. रंजुः, I A. अरंजीत्, F. रंज्यति, P. F. रंजा, B. रंज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिष्ये, I A. 3. अरंज, 9. अरंजत् || Pt. रंजः, Ger. रंजा or रंजा (Pāṇ. vi. 4, 31, § 438) || Pass. रंज्यते (Pāṇ. iii. 1, 90), Caus. रंजयति or रंजयति to hunt (§ 462, 26), Aor. अरीरजत् or अरंजत्, Des. रिरंजति, Int. रारंज्यते, रारंजि.

63. कित् kit, to cure, (कित.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् kit, if it means to dwell, belongs to the Chur class, or, according to Yopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति chikitsati.

P. चिकित्सति, I. अचिकित्सत् &c. || Pf. चिकित्साचकार, I A. अचिकित्सीत्, F. चिकित्सयति, P. F. चिकित्सता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिष्ठ (to sharpen), तितिष्ठते he endures.
3. मान् (to revere), भीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशानति he sharpens.

64. पत् *pat*, to fall, (पतू.)

P. पतति (प्रणिपतति) ॥ Pf. 1. पयात्, १. पेटुः, II A. अपमं (§ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिपति or पित्सति (§ 337. II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. 1. उवाम (*â*), 2. उवसिथ or उवस्य, 3. उवाम, 4. ऊपिय, 5. ऊपयुः, 6. ऊपतुः, 7. ऊपिम, 8. ऊप, १. ऊपुः, I A. 1. अवात्सं (§ 132), 2. अवात्सीः, 3. अवात्सीत, 6. अवात्सां (§ 351), F. वत्सति, P. F. वत्सा, B. उप्तात् ॥ Pt. उपितः, Ger. उपित्वा, उप्थ ॥ Pass. उप्थे, Aor. अवामि, Caus. वसयति, Aor. अवोचमत्, Des. विवत्सति, Int. वाचम्यते, वाचसि.

66. वद् *rad*, to speak.

P. वदति ॥ Pf. 1. उवाद (*â*), 2. उवदिथ, १. ऊदुः, I A. अवादोद्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवोचदत्, Des. विवदिषति, Int. वावद्यते, वावसि.

67. श्वि *śvi*, to swell, (टुञ्जोश्चि.)

P. श्वयति ॥ Pf. 1. शुशाव (*â*) or शिश्वाय (*ô*), 2. शुशुविथ or शिश्विथिथ, 3. शुशाव or शिश्वाय, 4. शुशुविथ or शिश्विथिथ, 5. शुशुवपुः or शिश्विथपुः, 6. शुशुवुः or शिश्विथुः, I A. अश्वपीत, II A. अश्वत् or अशिश्वियत and अश्वशवत्, F. श्वयिष्यति, P. F. श्वयिता, B. श्वयात् ॥ Pt. श्वनः ॥ Pass. श्वयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्वयिषति, Int. शिश्वीयते or शोश्वयते.

## II. Âtmanepada Verbs.

68. एध *edh*, to grow.

P. एधते, I. ऐधत, O. ऐधेत, I. एधतां ॥ Pf. एधामास\*, F. एधिष्यते, C. ऐधिष्यत, P. F. एधिता, I A. 1. ऐधिथि, 2. ऐधिष्ठाः, 3. ऐधिष्ट, 4. ऐधिष्यहि, 5. ऐधिषायां, 6. ऐधिषातं, 7. ऐधिष्यहि, 8. ऐधिदुं or एधं, 9. ऐधिषत, B. ऐधिषीष्ट ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. ऐधि, Caus. Pres. एधयति, ते, Perf. एधयामास, F. एधयिष्यति, ते, Cond. ऐधयिष्यत्, ऋ, P. F. एधयिता, II A. ऐदिधत्, ऋ, B. ऐधिषीष्ट, Des. ऐदिधिषते.

69. ईक्ष् *īksh*, to see.

P. ईक्षते, I. ऐक्षत, O. ऐक्षेत, I. ईक्षतां ॥ Pf. ईक्षांचक्रे, I A. ऐक्षिष्ट, F. ईक्षिष्यते, C. ऐक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐक्षिषत्, Des. ईक्षिष्यते.

70. दद् *dad*, to give.

P. ददते, I. अददत्, O. ददेत्, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, १. दददिदे (Pân. vi. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदोददत्, Des. ददिदिषते, Int. दादद्यते, दादसि.

\* आस and बभूव are used in the Parasmaipada, अक्रे in the Âtmanepada. It is only in the passive that आस and बभूव take Âtmanepada terminations.

71. *पृष्क* *shrashk*, to go.

P. पृष्कते, I. अपृष्कत ॥ Pf. पृष्कते, I A. अपृष्कते, F. पृष्कयते, P. F. पृष्कता, B. पृष्कपीष्ट.

Note—The initial पृ is not liable to become स्. (See No 45; Pāṇ. vi. 1. 64, 1. Colebrooke, p. 219.)

72. *ञृज्* *rīj*, to go, to gain, &c.

P. अञ्जते, I. अञ्जत ॥ Pf. अञ्जते, I A. अञ्जते, F. अञ्जयते, P. F. अञ्जिता, B. अञ्जिपीष्ट ॥ Pass. अञ्ज्यते (प्राञ्ज्यते), Caus. अञ्जयति, Aor. अञ्जिजत्, Des. अञ्जिजयते.

73. *स्वञ्ज्* *svañj*, to embrace.

दङ् *dañs*, संज् *sañj*, स्वञ्ज् *svañj* drop their nasal in the special tenses (Pāṇ. vi. 1. 25). See No. 62.

P. स्वञ्जते, I. अस्वञ्जत ॥ Pf. मस्वञ्जे or मस्वञ्जे (Pāṇ. i. 2. 6, vārt.), I A. 1. मस्वञ्जि, 2. मस्वञ्कयाः, 3. मस्वञ्क, 4. मस्वञ्कहि, 5. मस्वञ्कयाः, 6. मस्वञ्कयाः, 7. मस्वञ्कहि, 8. मस्वञ्क, 9. मस्वञ्कत, F. मस्वञ्जते, B. मस्वञ्जीष्ट ॥ Pass. स्वञ्ज्यते, Caus. स्वञ्जयति, Des. मस्वञ्जते, Int. मास्वञ्जते, मास्वञ्कि.

74. *तप्* *trap*, to be ashamed, (तृप्प.)

P. तपते. I. अतपत ॥ Pf. 3. तपे (Pāṇ. vi. 1. 4, 122), 6. तपाने, 9. तपिरे, I A. 1. अतपिपि or अतपि, 2. अतपिषाः or अतप्याः, 3. अतपिष्ट or अतप, F. तपिष्यते or तप्यते, B. तपिपीष्ट or तपिष्ट.

75. *तिज्* *tij*, to forbear.

P. तितिद्यते ॥ Pf. तितिद्याचक्रे, I A. अतितिद्याष्ट, F. तितिद्ययते, B. तितिद्यपीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. *पण्* *pan*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायचक्रे or पेणे (without आय्). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायिष्यते or पणिष्यते, B. पणायिपीष्ट or पणिपीष्ट ॥ Caus. पाणयति, Aor. अपीपणत्, Des. पिपणयते, Int. पंपणयते.

Note—This verb (see No. 26) takes आय्, but, as it is mentioned by Pāṇini III. 1. 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take आय्, unless it means to praise. It is likewise argued that पण्, if it takes आय्, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय् may be kept in the general tenses (Pāṇ. III. 1. 31.)

77. *कम्* *kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयाचक्रे or चकमे, I A. अचिकमत or (withou अय्) अचकमत (Pāṇ. III. 1. 48, vārt.), F. कामिष्यते or कामयिष्यते, B. कामिष्ट or कामदपीष्ट ॥ Pass. कम्पते (â), Aor. अकामि (Pāṇ. VII. 3, 34, vārt.), Caus. कामयति, Des. चिकमिष्यते or चिकामयिष्यते, Int. चंकम्पते.

Note—This verb in the special tenses takes अय्, like a verb of the Chur class, and Vṛiddhi (Pāṇ. III. 1. 30). In the general tenses अय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयांचक्रे (Pân. III. 1, 37), I A. 1. आयिपि, 2. आयिषाः, 3. आयिह, 4. आयिष्यहि, 5. आयिषाचां, 6. आयिषातां, 7. आयिष्यहि, 8. आयिध्वं or द्, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयिष्यते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय्य; with प्र. प्रायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. ऐहत ॥ Pf. ईहांचक्रे, I A. ऐहिह, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. ऐजिहत्, Des. ईजिह्यते.

80. काश् *kás*, to shine, (काश्.)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. अकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिष्यते, Int. चाकाशयते, चाकाष्टि.

81. कास् *kás*, to cough, (कास्.)

P. कासत ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372\*).

82. सिव् *sir*, to serve, (पेव्.)

P. सेवते (परिसेवते) ॥ Pf. सिषेये, I A. असेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असेविषत्, Des. सिसेविष्यते, Int. सेसेव्यते.

83. गा *gá*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गे, I. गातां, 1st pers. sing. गे, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगामि, 2. अगाम्याः, 3. अगाम् &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरुविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375+).

85. दे *de*, to protect, (देङ्.)

P. द्यते ॥ Pf. 1. दिग्ये (Pân. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिषाः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दिस्सते, Int. देदीयते.

Note—It is one of the बु verbs; दे, to protect, forms दायत in the present but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत्.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pân. I. 3, 91, III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिष्यते or दिद्योतिष्यते, Int. देद्युसते, देद्योति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Paraśamaipada (§ 367).

87. वृत् *vrī*, to be, (वृङ्.)

P. वर्तते ॥ Pf. वृत्ते, I A. अवर्तिष्ट or अवृत्तत्, F. वर्तिष्यते or वर्त्स्यति, B. वर्तिषीष्ट ॥ Caus.

वर्तयति, Aor. अवीवृत्तत् or अववर्तत् (Pāṇ. vii. 4, 7), Des. विवर्तयिष्यते or विवृत्तयति, Int. वरीवृत्त्यते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृष्, वृष्ट, स्यंद, कृष्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. 1. 3, 91-93). The same verbs do not take इ in their Parasmaipada tenses (Pāṇ. vii. 2, 59); as to कृष्, see Pāṇ. vii. 2, 60, and 1. 3, 93.

88. स्यंद *syand*, to sprinkle or drop, (स्यंद.)

P. स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंदहे, I A. 3. अस्यंदिह, 6. अस्यंदिपातां; or अस्यंत्त्र (6. अस्यंत्तातां), or II A. अस्यंदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pāṇ. vii. 2, 59; see No. 87), B. स्यंदिपीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्त्रः, Ger. स्यंदित्वा or स्यंत्वा (Pāṇ. vi. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिष्यते or सिस्यंत्स्यते or सिस्यंत्स्यति.

89. कृष् *kṛip*, to be able, (कृष्.)

P. कल्पते ॥ Pf. चकृषे, I A. 3. अकल्पिष्ट or अकृम, 6. अकृष्पातां, 9. अकृष्पत्, or II Aor. Par. अकृपत्, F. कल्पिष्यते or कल्प्यते or कल्प्यति, P. F. 2. कल्पितासे or कन्नासे or कन्नासि, B. कल्पिपीष्ट or कृष्पीष्ट ॥ Pt. कृमः ॥ Caus. कल्पयति, Des. चिकल्पिष्यते or चिकृष्पति, Int. चलीकृष्यते or चलिकल्प्यते or चल्कल्प्यते.

90. व्यथ् *vyath*, to fear to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pāṇ. vii. 4, 68), I A. अय्यथिष्ट, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अय्यथि (र्), (§ 462), Caus. व्यथयति, Des. विव्यथिष्यते, Int. वाव्यथ्यते, वाव्यथि.

91. रम् *ram*, to sport, (रम्.)

P. रमते: with वि, सा, परि, उप, optionally Parasmaipada; विरमति (Pāṇ. 1. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, °रम्य or °रय ॥ Caus. रमयति, Aor. अरोरमत्, Des. रिरंसते, Int. रंस्यते, ररंसीति.

92. त्वर् *trar*, to hurry, (गित्वा.)

The verbs जर् *jar*, त्वर् *trar*, स्त्रिष् *sri*, अर् *ar*, मर् *mar*, substitute जूर् *jūr*, तूर् *tūr*, मूर् *mūr*, ऊर् *ū*, मूर् *mūr* (Pāṇ. vi. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः *jūrṇah*, तूर्णः *tūrṇah*, सूतः *srūtaḥ*, उतः *itah*, मूतः *mūtaḥ*.

P. त्वरते ॥ Pf. तत्वे, I A. 3. अत्वरिह, 8. अत्वरिध्वं or अत्वरिद्वं, F. त्वरिष्यते ॥ Pt. तूरीः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375†), Des. तित्वरिषति, Int. तात्वर्थते, तोतृति.

93. सह् *sah*, to bear, (ग्रह.)

P. सहते ॥ Pf. सेहे, I A. असहिह, F. सहिष्यते, P. F. सहिता or सोडा (§ 337, II. 2) ॥ Pt. सोडः, Adj. सद्यः (§ 456, 6) ॥ Pass. सद्यते, Caus. साहयति, Aor. असोषत्, Caus. Des. सिसाहयिषति, Des. सिसहिष्यते, Int. सासद्यते, सासोडि.

Note—सह् and वह् change अ into ओ when ह would be followed by ह्, the result of the amalgamation of ह् with a following dental (§ 128). Pāṇ. vi. 3, 112.

### III. Parasmaipada and Ātmanepada Verbs.

94. राज् *raj*, to shine, (राज्.)

P. राजति, °ते ॥ Pf. रराज, रराजे or रेजे (Pāṇ. vi. 4, 125), I A. अराजीत्, अराजिह,

F. राजयति, ०ते, B. राज्यात्, राजयिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिरराजयति, ०ते, Int. रारराज्यते, राराहि.

95. खन् *khan*, to dig.

P. खनति \* ॥ Pf. 3. चखान, 6. चखुः, 9. चखुः (§ 328, 3), I A. खननीत् (ā), (§ 348), but Ātm. खनयिषीष्ट only, F. खनयति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचोखनत्, Des. चिखनयति, ०ते, Int. चंखन्यते or चाखायते (§ 391), चंखति.

96. हृ *hri*, to take, (हृम्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्ष, 9. जहुः, I A. अहारीत्, Ātm. अहत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. हृतः, Ger. हृत्वा, Adj. हायेः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिहरीयति, ०ते, Int. जेहरीयते, जर्हति &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes अ *a* before terminations beginning with vowels that would ordinarily require Guna.

P. गृहति ॥ Pf. 1. जुगृह, 2. जुगृहिष or जुगोट, 3. जुगृह, 4. जुगृहिष, 5. जुगृहपुः &c., Ātm. 1. जुगृहे, 2. जुगृषे or जुगृहिषे &c., I Aor. see § 362, F. गृहिष्यति or षोष्यति, P. F. गृहिता or गोटा, Ben. Ātm. गृहिषीष्ट or षुषीष्ट (§ 345) ॥ Pt. गृढः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगृहि, Caus. गृहयति, Aor. अजृगृहत्, Des. जुगृष्यति (§ 470), Int. जोगृह्यते, जोगोटि.

98. श्रि *śri*, to go, to serve, (श्रिम्.)

P. अयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रियिष, 3. शिश्राय, 4. शिश्रियिष, 5. शिश्रियपुः, II A. अशिश्रियत् (§ 371), F. अश्रियति, B. अश्रियात् ॥ Pass. अश्रियते, Aor. अश्रायि, Caus. अश्रयति, Aor. अशिश्रयत्, Des. शिश्रियति or शिश्रीयति (§ 471, 3; § 337, II. 3), Int. शेश्रियते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (ā), (§ 311), 2. इयजिष or इयष्ट (§ 335, 3), 4. ईजिष, 5. ईजपुः, 6. ईजुः, 7. ईजिष, 8. ईज, 9. ईजुः, I A. 1. अयाज्, 2. अयाजीः, 3. अयाजीत्, 4. अयाज्, 5. अयाष्ट, 6. अयाष्टा, 7. अयाज्, 8. अयाष्ट, 9. अयाजुः, I Aor. Ātm. 1. अयजि, 2. अयजाः, 3. अयष्ट, 4. अयज्जहि, 5. अयज्जाया, 6. अयज्जाता, 7. अयज्जहि, 8. अयज्जुः (not अयज्जुः), 9. अयज्जत्, F. यज्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियजति, Int. यायज्यते, यायहि.

100. वप् *vap*, to sow, to weave, (वृष्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवापिष or उवप्य, 9. ऊपुः, I A. अवाप्सीत्, Ātm. अवप्, F. वप्स्यति, P. F. वप्ता, B. उव्यात् ॥ Pt. उप्तः ॥ Pass. उप्स्यते.

\* The Ātmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

## 101. वह् vah, to carry.

P. वहति ॥ Pf. 1. उवाह (*â*), 2. उवहिय or उवोट, 3. उवाह, 4. ऊहिय, 5. ऊहयुः, 6. ऊहयुः, 7. ऊहिय, 8. ऊह, 9. ऊहुः, I A. 1. अवाह, 2. अवाहीः, 3. अवाहीन्, 4. अवाह, 5. अवोट, 6. अवोटां, 7. अवाह, 8. अवोट, 9. अवाह्युः, I Aor. Âtm. 1. अवहिय, 2. अवोटः, 3. अवोट, 4. अवहिय, 5. अवह्यायां, 6. अवह्यातां, 7. अवह्यहिय, 8. अवोटुं, 9. अवह्यत, F. वक्ष्यति, P. F. वोटा, B. उवाह ॥ Pt. ऊटः, Adj. वाहः ॥ Pass. उह्यते, Caus. वाहयति, Aor. अवीवहत्, Des. विवहति, Int. वावहते, वावोदि.

## 102. वे we, to weave, (वेम्.)

P. वयति ॥ Pf. 3. वयौ, 6. ववतुः (or जवतुः), 9. वयुः (or जवुः); or 3. उवाय, 6. जवतुः, 9. जवुः (§ 311), I A. 1. अवासिपं, 2. अवासीः, 3. अवासीन्, Âtm. अवास्त, F. वास्यति, P. F. वाता, B. ज्यात्, Âtm. वासीष्ट ॥ Pt. उतः (Pân. vi. 4, 2) ॥ Pass. जयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

## 103. ह्वे hve, to emulate, to call, (ह्वम्.)

P. ह्वयति ॥ Pf. 1. जुहाय (*â*), 2. जुहविष or जुहोष, 3. जुहाय, 4. जुहविष, II A. अहत् (§ 363), Âtm. अहत्, or I A. अह्यास्त, F. ह्याम्यति, B. ह्यात् ॥ Pt. हतः, Ger. °हूय ॥ Pass. हूयते, Aor. अह्यायि, Caus. ह्याययति, Aor. अनूहवत् (§ 371), Des. जुहूपति, Int. जोहूयते, जोहोति.

## Tud Class (Tudâdi, VI Class).

## I. Parasmaipada and Âtmanepada Verbs.

## 104. तुद् tud, to strike.

P. तुदति ॥ Pf. तुतोद, F. तोत्यति, P. F. तोत्ता, I A. अतोत्सीत्, Âtm. अतुत् ॥ Pt. तुत्तः, Ger. तुत्ता ॥ Pass. तुद्यते, Caus. तोदयति, Aor. अतूतुदत्, Des. तुतुत्सति, Int. तोतुद्यते, तोतोत्ति.

## 105. भ्रज् bhraj, to fry, (भ्रजम्.)

भ्रज् bhraj takes Samprasârana before weakening terminations, the same as ग्रह grah, ज्या jyd, वय vay, व्यद्य vyadh, वश vaś, व्यश् vyach, व्यश् vyach, प्रह prachh (Pân. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृजति ॥ Pf. 1. बभ्रज, 2. बभ्रजिष or बभ्रह, 9. बभ्रजुः (Pân. 1. 2, 5), or बभ्रजौ &c. (Pân. vi. 4, 47), I A. अभ्राजोत् or अभ्राजोत्, Âtm. अभ्रह or अभ्रष्टे, F. भ्रज्यति or भ्रज्येति, P. F. भ्रष्टा or भ्रष्टे, B. भृज्यात्, Âtm. भ्रजोष्ट or भ्रजोष्टि ॥ Pt. भृष्टः ॥ Pass. भृज्यते, Caus. भ्रजयति, Aor. अबभ्रजत् or अबभ्रजोत्, Des. विभ्रजति or विभ्रज्येति, Int. बरोभृज्यते.

## 106. कृष् krish, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. कर्ष, I A. अकृषोत् or अकृषोत्, Âtm. अकृषत or अकृष्ट, F. कर्ष्येति or कर्ष्यति, P. F. कर्षा or कर्षा, B. कृष्यात्, Âtm. कृषोष्ट ॥ Pt. कृष्टः ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अकृषवत् or अकृषोवत्, Des. विकृषति, Int. बरोकृष्यते.



107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिप् *pis*, to form. (Pân. vii. 1, 59.)

P. मुञ्चति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (‡ 367), Des. मुमुञ्चति or मोञ्चते (‡ 471, 9).

108. विद् *vid*, to find. (विद्.)

P. विन्दति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (‡ 332, 11) ॥ Pt. विन्नः.

109. लिप् *lip*, to paint.

P. लिप्यति ॥ Pf. लिलेप, II A. अलिपत् (‡ 367), Âtm. II A. अलिपत or I A. अलिम (‡ 367).

## II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृत्.)

P. कृतति (see No. 107) ॥ Pf. चकत्, I A. अकतौत्, F. कर्त्तिस्यति or कर्त्स्यति (‡ 337, II. 2), P. F. कर्त्तिता, B. कृत्यात् ॥ Pt. कृत्तः ॥ Pass. कृत्यते, Caus. कर्त्तयति, Aor. अचकतौत् or अचीकृतत्, Des. चिकर्त्तिस्यति or चिकृत्स्यति (‡ 337, II. 2), Int. चराकृत्यते.

111. कुद् *kut*, to be crooked, to bend.

Certain verbs beginning with कुद् *kut* (Dhâtupâṭha 28, 73-108) do not admit of Guṇa or Vriddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pân. i. 2, 1; ‡ 345, nou.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. व्रश् *vraśch*, to cut, (व्रश्.)

P. वृक्षति (see No. 105) ॥ Pf. 1. वव्रश्, 2. वव्रश्चिष or वव्रश्, I A. अव्रक्षीत् or अव्राक्षीत् (‡ 337, I. 2), F. व्रक्षिष्यति or व्रक्ष्यति, B. वृक्ष्यात् ॥ Pt. वृक्शः.

113. कृ *kṛi*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकरतुः, 9. चकरुः (Pân. vii. 4, 11), I A. अकारीत्, F. करिष्यति or करोष्यति (‡ 340), B. कीर्यात् ॥ Pt. कीरुः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिष्यति.

Note—After उप and प्राप्, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्राप्तिस्किरति he cuts or he strikes (Pân. vi. 1, 140, 141). Also अपस्किरते he drops (Pân. vi. 1; 142).

114. स्पृश् *spriś*, to touch.

P. स्पृशति ॥ Pf. पस्पृशे, I A. अस्पाक्षीत् or अस्पाक्षीत्, F. स्पृक्ष्यति or स्पृक्ष्यति, B. स्पृश्यात् ॥ Pt. स्पृशः ॥ Des. पिस्पृक्षति, Int. परीस्पृश्यते, परीस्पृष्टि.

115. प्रश् *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिष or पप्रश्, 9. पप्रचुः (‡ 328), I A. अप्राक्षीत्, F. पृक्ष्यति, B. पृच्छ्यात् ॥ Pt. पृश्ः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृक्षिषति, Int. परीपृच्छ्यते.

116. मृज् *srīj*, to let off.

P. मृजति || Pf. 1. मसर्ज, 2. मसर्जिथ or मस्रष्ट (see No. 48), I A. अघ्राहीत्, F. अघ्रयति || Pt. मृष्टः.

117. मज्ज् *majj*, to sink, (मज्ज्.)

मज्ज् *majj* and नञ् *nas* (Div.) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1. 60.)

P. मज्जति || Pf. 1. ममज्ज, 2. ममज्जिथ or ममंक्ष, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्षं. 9. अमांक्षुः, F. मंक्षयति, P. F. मंक्षा || Pt. मज्जः, Ger. मंक्षा or मक्षा (§ 438) || Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामंक्ष्यते, मामंक्षि.

118. इष् *ish*, to wish, (इष्.)

P. इच्छति (see No. 31), I. ऐच्छत् || Pf. 1. इयेष, 2. इयेषिथ, 3. इयेष, 4. ईषिव, 5. ईषिषुः, 6. ईषितुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. ऐषिष्यति, P. F. ऐष्टा or ऐषिता (§ 337, II. 1) || Pt. इष्टः Ger. इष्टा or ऐषित्वा || Pass. इष्यते, Aor. ऐषि, Caus. ऐषयति, Aor. ऐषिषत्, Des. ऐषिषिषति.

## III. Ātmanepada Verbs.

## 119. मृमृ, to die, (मृङ्.)

मृ *mri*, to die, though an Ātmanepada verb, takes Ātmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3. 61.)

P. म्रियते\*, I. अम्रियत्, O. म्रियेत, I. म्रिये || Pf. 1. ममार, 2. ममर्थ, 3. ममार, 4. मम्विष, 5. मम्विषुः, I A. 1. अमृपि, 2. अमृषाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृषीष्ट || Pt. मृतः || Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेमृषीते.

120. दृ *dri*, to observe, (दृङ्.)

P. द्रियते || Pf. दद्रे, I A. अदृत्, F. दरिष्यते, P. F. दत्ता, B. दृषीष्ट || Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (*Divādi*, IV Class).

## I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. दीष्यति (§ 143) || Pf. दिदेव, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीष्यात् || Pt. छूनः or छूतः (§ 442, 7), Ger. छूत्वा (§ 431, 1) or देविता || Caus. देवयति, Des. दिदेविषति or दुद्वीषति (§ 474), Int. ददीष्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति || Pf. 3. ननर्त, 9. ननृतुः, I A. अनर्तोत्, F. नर्तिष्यति or नर्त्यति (§ 337, II. 2) || Pt. नृत्तः || Caus. नर्तयति, Aor. अननर्तत् or अननीनृतत्, Des. निनर्तिषति or निनृत्यति.

\* Final च् is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pāṇ. VII. 4. 28). Afterwards रि again becomes रिय्, according to Pāṇ. VI. 4. 77.

123. जृज् *jṛj*, to grow old, (जृष्.)

P. जीर्येति \* ॥ Pf. 3. जजार, 9. जनरुः (Guna, § 330) or जेरुः (§ 328, 2), I A. अनारीत् or II A. अनरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्यात् ॥ Pt. जीर्यः ॥ Caus. जरयति (§ 462, 25), Des. निजरिषति or निजीर्यति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शायत् (§ 392) ॥ Pt. शान्तः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिश्रासति, Int. शश्रायते.

125. सो *so*, to finish.

P. म्यति ॥ Pf. ससौ, I A. अससीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. स्याय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेपीयते.

126. व्य् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याथ (§ 311), 9. विविधुः, I A. 1. अय्यात्सं, 2. अय्यात्सीः, 3. अय्यात्सीत्, 4. अय्यात्स, 5. अय्याद्धं, 6. अय्याद्धां, 7. अय्यात्स, 8. अय्याद्ध, 9. अय्यात्सुः, F. व्यस्यति, P. F. व्यडा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्पे, 2. ततर्पिष्य or ततर्प्य or ततृप्य, 3. ततर्पे, 4. ततृपिष or ततृप्य, I A. अतर्पीत् or अतर्प्सीत् (§ 337, I. 3) or अतर्प्सीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्येति or तृप्यति, P. F. तर्पिता, तर्प्ता or तृप्ता, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतीतृपत् or अततर्पेत्, Des. तितृप्यति or तितर्पिषति, Int. ततीतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुह्यति ॥ Pf. 1. मुमोह, 2. मुमोहिष्य or मुमोग्ध or मुमोट, II A. अमुहत् (§ 367, पुषादि)†, F. मोह्यति or मोहिष्यति, P. F. मोग्धा or मोटा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुह्यते, Caus. मोहयति, Des. मुमुह्यति, मुमोहिषति or मुमुहिषति, Int. मोमुह्यते, मोमोग्धि or मोमोटि.

\* Final ष्, changed to इर्, and lengthened before य्.

† The Śārasvatī gives besides the second aorist the optional forms of the first aorist अनोहीत् or अनौहीत् (§ 337, I. 3, रधादि) or अमुहत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kṛi class.

129. नश् *naś*, to perish, (नश्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनश्नत् (पुपादि) or अनेशत् (§ 366), F. नशिष्यति or नंश्यति (see No. 117) ॥ Pt. नष्टः, Ger. नष्टा or नष्टा (§ 438).

130. शम् *śam*, to cease, (शम्.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, श्रम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. vii. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेमुः, II A. अशामत्, F. शमिष्यति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शाम्यते, Caus. शामयति (§ 462) he quiets, but शामयते or ०ति he sees. (Dhātupāṭha 19, 70.)

131. मिद् *mid*, to be wet, (मिमिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. xii. 3, 82.)

P. मेद्यति ॥ Pt. मित्तः wet, or मेदितः (§ 333, D. 2\*).

## II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jā* in the special tenses. (Pāṇ. vii. 3, 79.)

P. जायते ॥ Pf. जज्ञे (§ 328, 3), I A. अजनिष्ट or अजग्धि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिपीष्ट ॥ Pt. जातः, Caus. जनयति, Des. जिजनिषते, Int. जाजायते or जंजयते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपात्सतां, 9. अपात्सत, F. पत्यते, P. F. पत्ता, B. पत्सीष्ट ॥ Pt. पवः ॥ Caus. पादयति, Aor. अपीपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे. I A. 1. अभुत्सि, 2. अबुडाः, 3. अबुड or अबोधि, 4. अभुत्सहि, 5. अभुत्सार्पा, 6. अभुत्सतां, 7. अभुत्सहि, 8. अबुड्, 9. अभुत्सत, F. भोत्स्यते, P. F. बोडा, B. भुत्सीष्ट ॥ Pt. बुडः ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. vi. p. 104), Int. बोबुध्यते.

## III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (नह्.)

P. नहति or ०ते ॥ Pf. 1. ननाह, 2. ननड (§ 130) or नेहिय, Âtm. नेहे, I A. 1. अनात्सं, 2. अनात्सी, 3. अनात्सीत्, 4. अनात्स, 5. अनाडं, 6. अनाडां, 7. अनात्स, 8. अनाड, 9. अनात्सुः, Âtm. 1. अनत्सि, 2. अनडाः, 3. अनड, 4. अनत्सहि, 5. अनत्सार्पा, 6. अनत्सतां, 7. अनत्सहि, 8. अनड्, 9. अनत्सत, F. नहति, P. F. नडा ॥ Pt. नष्टः, Ger. नष्टा, ०नष्ट ॥ Pass. नहते, Aor. अनाहि, Caus. नाहयति, Des. निनत्सते, Int. नानहते.

*Chur Class (Churâdi, X Class).*

## Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांचकार, I A. अचुचुरत्, F. चोरयिष्यति, P. F. चोरयिता, B. चोर्यात् (§ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोरयति, Des. चुचोरयिष्यति. No Intensive (§ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चययति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मिन् (§ 462, note) ॥ I A. अचीचयत् or अचीचयत्, B. चयात् or चय्यात्.

Note—Several Chur verbs are marked as मिन्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are झप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (§ 377).

*Su Class (Sṛâdi, V Class).*

## I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुप्.)

P. सुनोति, I. 2. सुनु (§ 321 \*) ॥ Pf. सुषाव, Âtm. सुपुवे, I A. असावीत् (§ 332, 4); the Sârasvatî allows also असौषीत् (but against Pân. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pân. VII. 2, 72); F. सोष्यति, P. F. सोता, B. स्यात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषति, Int. मासूषये.

Note—The उ of नु may be dropt before terminations beginning with ष् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvâja (§ 335, 3), चिचयिष्य or चिकयिष्य, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचेयीत्, Âtm. अचेष्ट, F. चेयति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चाययति (§ 463, II. 6, and No. 137), Des. चिचीयति or चिकीयति (Pân. VII. 3, 58), Int. चेचीयते.

141. कृत् *stri*, to cover, (कृप्.)

P. कृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्तायीत्, Âtm. अस्तारिष्ट (not अस्तारीष्ट,

if स्वादि) or असृत् (¶ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (¶ 332, 5), P. F. स्तरीत, B. स्तरीत, Âtm. स्तरीषीष्ट or स्तरिषीष्ट (¶ 332, 5) || Pass. स्तरीते, Caus. स्तारयति, Des. तिलीर्यति, Int. तास्तरीते.

142. वृ *vrî*, to choose, (वृप्.)

P. वृणोति || Pf. 1. ववार (*û*), 2. ववरिष\*, 3. ववार, 4. ववृष, 5. ववृषुः, 6. ववृतुः, 7. ववृम, 8. वव्र, 9. ववृः, I A. अवारीत् (¶ 332, 5), Âtm. अवरिष्ट or अवरीष्ट (¶ 340) or अवृत् (¶ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रियात्, Âtm. वरिषीष्ट (not वरीषीष्ट, Pân. vii. 2, 39) || Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवृषति, Int. वेव्रीषते.

## II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति || Pf. निघाय (Pân. vii. 3, 56), I A. अहेषीत्, F. हेष्यति, P. F. हेता B. होयात् || Caus. हाययति, Aor. अनीहयत् (Pân. vii. 3, 56), Des. निघीपति, Int. नेघीयते.

144. शक् *śak*, to be able, (शक्.)

P. शक्नोति || Pf. 3. शशक, 9. शेकुः, I A. अशकत्, F. अक्ष्यति, P. F. शक्ता || Pt. शक्ता || Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिक्तति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वन्ति; 4. शृणुवः or शृण्वः || Pf. 1. शृण्वाय (*û*), 2. शृणोष (¶ 334, 8), 3. शृण्वा, 4. शृणुव, 5. शृणुवपुः, 6. शृणुवतुः, 7. शृणुम, 8. शृणुव, 9. शृणुवुः, I A. अश्रौषीत्, F. श्रौष्यति, P. F. श्रौता, B. श्रूयात् || Pass. श्रूयते, Aor. अश्रौषि, Caus. श्रावयति, Aor. अशृण्वत् or अशिष्रवत् (¶ 475), Des. शृण्वते (Pân. i. 3, 57), Int. शोश्रूयते.

146. आप् *âp*, to obtain, (आप्.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि || Pf. आप, Aor. आपत्, F. आप्श्यति, P. F. आप्ता || Pt. आप्ता || Pass. आप्यते, Caus. आपयति, Aor. आपिषत्, Des. ईषति.

## III. Âtmanepada Verbs.

147. अश् *aś*, to pervade, (अश्.)

P. 3. अश्नुते, 6. अश्नुवते, 9. अश्नुवन्ति, 4. अश्नुवहे, I. 1. अश्नुवि, 2. अश्नुयाः, 3. अश्नुत, 4. अश्नुवहि, 5. अश्नुवापां, 6. अश्नुवातां, 7. अश्नुमहि, 8. अश्नुध्वं, 9. अश्नुयत, O. अश्नुवीत, I. 1. अश्नुवै, 2. अश्नुय, 3. अश्नुतां, 4. अश्नुवावहे, 5. अश्नुवापां, 6. अश्नुवातां, 7. अश्नुवामहे, 8. अश्नुध्वं, 9. अश्नुवतां || Pf. 1. आनशे, 2. आनशिमे or आनशे, I A. 1. आशि, 2. आशः,

\* According to Pân. vii. 2, 13, we might form ववरी; but Pân. vii. 2, 63, would sanction ववरिष. The special restriction, however, of ववरी to the Veda in Pân. vii. 2, 64, is sufficient to fix ववरिष as the proper form in ordinary Sanskrit.

3. आह, 4. आह्वाह, 5. आह्वायां, 6. आह्वातां, 7. आह्वहि, 8. आह्वं, 9. आह्वत; or 1. आशिषि, 2. आशिषाः, 3. आशिष्ट, P. F. अष्टा or अशित, F. अश्वते or अशिश्यते, B. अशीष्ट or अशिषीष्ट ॥ Pt. अष्टः ॥ Pass. अश्यते, Aor. आशि, Caus. आश्रयति, Aor. आशिशत्, Des. अशिशियते, Int. अश्राश्यते.

### Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्यीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I. A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत (§ 369), 2. अतनिष्ठाः or अतयाः, F. तनियति, P. F. तनिता, B. तन्यात्, Âtm. तनियीष्ट ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तापते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनियति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; अण् to go, अणोति or अणोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshan*, to kill, (क्षय.)

P. क्षणोति ॥ Pf. अक्षाय, I. A. अक्षयीत् (§ 348\*), Âtm. 3. अक्षयिष्ट or अक्षत, 2. अक्षयिष्ठाः or अक्षयाः.

150. क्षिण् *Ashin*, to kill.

P. क्षिणोति or क्ष्योति ॥ I. A. अक्षेयीत् Âtm. अक्षेयिष्ट or अक्षित.

151. सन् *san*, to obtain, (अय.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I. A. असानीत् (â), Âtm. असनिष्ट or असात (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kṛi*, to do, (कृष्.)

कृ *kṛi* before weak terminations becomes कर् *kar*, but before strong terminations कुरु *kur*. The *u* of कुरु is *u*, and the *y* of the optative, the Vikaraṇa उ *u* is rejected, but the final उ *u* is lengthened.

P. करोमि करोषि, 3. करोति, 4. कुर्वेः, 5. कुरुष्व, 6. कुरुतः, 7. कुर्वेः, 8. कुरुष्व, 9. कर्षेः, 1. करार्वं, 2. अकरोः, 3. अकरोत्, 4. अकुर्वे, 5. अकुरुतः, 6. अकुरुतां, 7. अकुर्वे, 8. अकुरुतः, 9. अकुर्वेत्, O. 1. कुर्वी, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाच, 5. कुरुतः, 6. कुरुतां, 7. करवाम, 8. कुरुतः, 9. कुर्वेत् ॥ Pf. 1. अकार (â), 2. अकर्षे, 3. अकार, 4. अकृष्व, 5. अकुर्युः, 6. अकुरुः, 7. अकृष्व, 8. अकुरु, 9. अकुरुः, I. A. 1. अकार्षे, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्षे, 5. अकार्षे, 6. अकार्षी, 7. अकार्षे, 8. अकार्षे, 9. अकार्षेः, F. अकियति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्व, 8. क्रियास्त, 9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुष्वे, 3. कुरुते, 4. कुर्वहे, 5. कुर्वीषे, 6. कुर्वीते, 7. कुर्वहे, 8. कुरुष्वे, 9. कुर्वीते, I. 1. अकुर्वि, 2. अकुरुषाः, 3. अकुरुत, 4. अकुर्वहि, 5. अकुर्वीषां, 6. अकुर्वीतां, 7. अकुर्वहि, 8. अकुरुष्वं, 9. अकुर्वेत्, O. 1. कुर्वीय &c., I. 1. करवे, 2. कुरुष्व, 3. कुरुतां, 4. करवाच, 5. कुर्वीषां, 6. कुर्वीतां, 7. करवामहे, 8. कुरुष्वं, 9. कुर्वीतां ॥ Pf. 1. अक्रे, 2. अकृषे, 3. अक्रे,

4. सकृद्वहे, 5. सक्रापे, 6. सक्राते, 7. सक्रमहे, 8. सकृदे, 9. सक्रिरे. I A. 1. सकृति, 2. सकृपाः, 3. सकृत, 4. सकृप्सहि, 5. सकृपार्था, 6. सकृपातां, 7. सकृप्सहि, 8. सकृत्. 9. सकृपत. F. करिष्यते, B. 3. कृपीष्ट, 8. कृपीदं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. सकारि, Caus. कारयति, Aor. सचीकरत्, Des. चिकीर्यति. Int. चेक्रीयते. चर्कति &c., or चर्करीति &c. (§ 490).

### Krī Class (Kryādi, IX Class).

#### I. Parasmaipada and Âtmanepada Verbs.

##### 153. क्री *kri*, to buy, (डुक्रोप.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (*ā*), 2. चिक्रयिष or चिक्रेय, 3. चिक्राय. 4. चिक्रयिष, 5. चिक्रयिषुः, 6. चिक्रयितुः, 7. चिक्रयिम, 8. चिक्रय, 9. चिक्रियुः, I A. सक्रेपीत्. Âtm. सक्नेह, F. क्रेष्यति, P. F. क्रता, B. क्रीयत्. Âtm. क्रेषिष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीयति, Int. चेक्रीयते.

##### 154. मी *mī*, to kill, (मीघ.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final *ā* whenever their ई *i* or इ *i* would be liable to Guṇa or Vriddhi, and in the gerund in *yā* (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिष, 3. ममौ, 4. मिम्यिष, 5. मिम्युषुः, 6. मिम्यतुः, 7. मिम्यिष, 8. मिम्य, 9. मिम्युः, I A. समामोत् (§ 353), Âtm. समस्त (§ 353), F. माम्यति, P. F. माता, B. मीयात्, Âtm. मासिष्ट ॥ Pt. मीतः, Ger. मीत्वा, ममाय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मित्सति (§ 471, 8), Int. मेमीचते.

##### 155. स्तम्ब *stambh*, to support, (स्तम्बु.)

The verbs स्तम्ब *stambh*, स्तुम्ब *stumbh*, स्कम्ब *skambh*, स्कुम्ब *skumbh*, and स्कु *sku* may be conjugated as Kri or as Su verbs.

P. स्तम्भाति or स्तम्भोति &c., I. स्तम्भात्, O. स्तम्भीयात्, I. 1. स्तम्भानि, 2. स्तम्भान\*, 3. स्तम्भातु, 4. स्तम्भाव, 5. स्तम्भीतं, 6. स्तम्भीतां, 7. स्तम्भाव, 8. स्तम्भीत, 9. स्तम्भु ॥ Pf. तस्तम्ब, I A. अस्तम्भीत् or II A. अस्तम्भत् (§ 367), F. स्तम्भिष्यति, P. F. स्तम्भिता, B. स्तम्भ्यात् ॥ Pt. तस्तम्बः, Ger. स्तम्भित्वा or तस्तम्भा ॥ Pass. स्तम्भ्यते, Caus. स्तम्भयति, Des. तित्तम्भिष्यति, Int. तास्तम्भ्यते.

##### 156. पू *pū*, to purify, (पूय.)

The Kri verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. vii. 3, 80).

They stand Dhātupāṭha 31, 12-32. The more important are, लृ *lū*, to cut, लृ *lū*, to cover, वृ *vri*, to choose, धृ *dhū*, to shake, पू *pū*, to fill, दृ *dū*, to tear, जृ *jū*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाव, Âtm. पुपुवे, I A. अपाचीत्, Âtm. अपविह, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पविता and पवित्वा (§ 424) belong to पूङ्, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपापयत्, Des. पुपूयति (पिपविष्यते belongs to पूङ्, पवते. Bhū class, Pāṇ. vii. 2, 74), Int. पोपूयते.

\* Kri verbs ending in consonants form the 2nd pers. sing. imperative in स्तान्; § 321, note 2.



157. ग्रह *grah*, to take.

This root takes Samprasârana in the special tenses and before other weakening terminations.  
(Pāṇ. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीत, I. जगृह्णात्, Âtm. जगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,  
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां || Pf. 1. जग्राह (ã), 2. जग्रहिष, 3. जग्राह, 4. जगृहिष,  
5. जगृहयुः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. जग्रहीषं (§ 341 and § 348 \*),  
2. जग्रहीः, 3. जग्रहीत्, Âtm. 1. जग्रहीषि, 2. जग्रहीषाः, 3. जग्रहीह, F. ग्रहीष्यति, P. F.  
ग्रहीता, B. गृह्णात्, Âtm. ग्रहीषीह || Pt. गृहीतः, Ger. गृहीत्वा || Pass. गृह्यते, Aor. जग्रहि,  
Fut. ग्रहीष्यते or ग्रहिष्यते &c., Caus. ग्राहयति, Des. निगृह्यति, Int. जरीगृह्यते, जाग्रादि  
(not जाग्रदि).

## II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes Samprasârana in the special tenses and before other weakening terminations.  
(See No. 157.)

P. जिनाति, I. सजिनात्, O. जिनीयात्, I. जिनातु || Pf. 1. निज्यौ, 2. जिज्यिष or जिज्याष,  
3. निज्यौ, 4. जिज्यिष, I A. सज्यासीत्, F. ज्याम्यति, B. जीयात् || Pt. जीनः (जीतः as  
participle would be wrong, see Pāṇ. viii. 2, 44; but it occurs in the sense  
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,  
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय || Caus. ज्यापयति, Des. निज्यासति,  
Int. जेजीयते.

159. ज्ञा *jñā*, to know.

This verb substitutes ज्ञा *jā* in the special tenses. (Pāṇ. vii. 3, 79.)

P. जानाति, I. सजानात्, O. जानीयात्, I. जानातु || Pf. जज्ञौ, I A. सज्ञासीत्, F. ज्ञास्यति,  
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् || Pt. ज्ञातः || Pass. ज्ञायते, Aor. सज्ञायि, Caus. ज्ञपयति (ã),  
(see § 462, II. 15), Aor. सजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध् *bandh*, to bind.

P. बध्नाति, I. सवध्नात्, O. बध्नीयात्, I. बध्नातु || Pf. 1. बबंध, 2. बबंधिष or बबंध or  
बबंध, I A. 1. सभांसं, 2. सभांसीः, 3. सभांसीत्, 4. सभांस, 5. सबांड, 6. सबांडां, 7. सभांस, 8. सबांड,  
9. सभांतुः, F. भंक्ष्यति, P. F. बंडा, B. बध्नात् || Pt. बडः, Ger. बद्धा || Pass.  
बध्यते, Caus. बंधयति, Aor. अवबंधत्, Des. बिभंसति, Int. बाबध्यते, बाबंडि.

## III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृङ्.)

P. वृणीते, I. सवृणीत्, O. वृणीत, I. वृणीतां || Pf. वव्रे, I A. सवरिह or सवरीह or सवृत्,  
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीह or वृषीह || Pt. वृतः ||  
Pass. व्रिष्यते, Caus. वरयति (ã), Des. विवरिष्यते or विवरीष्यते, Int. वेव्रीयते, ववैति &c.  
Contracted forms of the Des. and Int., वुवृषेति and वोवृषेते.

*Ad Class (Adādi, II Class).*

## I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अघि, 2. अत्ति, 3. अत्ति, 4. अद्, 5. अत्थः, 6. अत्तः, 7. अत्तः, 8. अत्थ, 9. अदंति, I. 1. आदं, 2. आदः (Pāṇ. vii. 3, 100)\*, 3. आदत्, 4. आद्, 5. आत्तं, 6. आत्तां, 7. आत्त, 8. आत्त, 9. आदन्, O. अद्यात्, I. 1. अदानि, 2. अद्धि†, 3. अद्, 4. अदाव, 5. अत्तं, 6. अत्तां, 7. अदाम, 8. अत्त, 9. अदंतु || Pf. 1. आद, 2. आदिष &c., or substituting अस् ||, 1. जघास (ः), 2. जघसिष, 3. जघास, 4. जघिष, 5. जघयुः, 6. जघतुः, 7. जघिम, 8. जघ, 9. जघुः, II A. 1. अघत्तं, 2. अघत्तः, 3. अघमत्, F. अत्थति, P. F. अत्ता, B. अद्यात् || Pt. जग्धः¶, Ger. जग्धा, °जग्ध्य (Pāṇ. ii. 4, 36) || Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

163. प्सा *psā*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or अप्सुः (§ 322 †), O. प्सायात्, I. प्सातु || Pf. पप्सौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् || Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा *mā*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु || Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मित्रा, °माय || Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yā*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. यापयति, Aor. अयीयपत्, Des. यियासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. 3. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. चख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वञ् *vaś*, to desire.

This root takes Samprasāraṇa before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्मि, 2. वञ्मि (§ 125, 120), 3. वञ्मि, 4. उञ्मः, 5. उञ्मः, 6. उञ्मः, 7. उञ्मः, 8. उञ्म, 9. उञ्मि, I. 1. अवञ्म, 2. अवञ्म, 3. अवञ्म, 4. औञ्म, 5. औञ्म, 6. औञ्म, 7. औञ्म, 8. औञ्म, 9. औञ्म, O. उञ्म्यात्, I. 1. वञ्मानि, 2. उञ्मि, 3. वहु, 4. वञ्माव, 5. उञ्म, 6. उञ्म, 7. वञ्माम,

\* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pāṇ. vi. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, अस् is used instead.

¶ This is formed from अद् to eat, a reduplicated form of अस्. (Pāṇ. ii. 4, 36.)

8. उह, 9. उशंत्तु ॥ Pf. 3. उवाह, 9. उजुः, I A. उवाशीत् (ā), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाहयति, Des. विवशिषति, Int. वावश्यते, वावष्टि.

### 168. हन् *han*, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. vi. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes ह् *ghn* (Pāṇ. vii. 3, 54). In the aorist and benedictive वध् *padh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हयः, 6. हतः, 7. हन्मः, 8. हय, 9. घंति, I. 1. अहनं, 2. अहन्, 3. अहन्, 4. अहन्य, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अघ्नन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pāṇ. vi. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. घंत्तु ॥ Pf. 1. जघान (ā), (Pāṇ. vii. 3, 55), 2. जघनिष or जघंष, 3. जघान, 4. जघिष, 5. जघयुः, 6. जघन्तुः, 7. जघिम, 8. जघ, 9. जघुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हत्वा, °हत्वा (§ 449) ॥ Pass. हन्यते, Apr. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. जिघांसति, Int. जंघन्यते or जेघीयते (Pāṇ. vii. 4, 30, vārt., he kills), जंघंति.

### 169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vriddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. vii. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयोत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंत्तु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

### 170. रु *ru*, to shout.

The verbs हु *tu*, रु *ru*, लु *stu* may take ई *i* before all terminations of the special tenses beginning with consonants. (Pāṇ. vii. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रवीवः, 5. रुषः or रवीषः, 6. रुतः or रवीतः, 7. रुमः or रवीमः, 8. रुष or रवीष, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरवीव, 5. अरुतं or अरवीतं, 6. अरुतां or अरवीतां, 7. अरुम or अरवीम, 8. अरुत or अरवीत, 9. अरुवन्, O. रुयात् or रवीयात्, I. 1. र्वाणि, 2. रुहि or रवीहि, 3. रौतु or रवीतु, 4. र्वाव, 5. रुतं or रवीतं, 6. रुतां or रवीतां, 7. र्वाम, 8. रुत or रवीत, 9. रुवंत्तु ॥ Pf. 3. रुराव, 9. रुरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. रावयति, Des. रुरुयति, Int. रोरुयते.

Note—The Śārasvati gives अरौवीत्, रौष्यति, and रौता; but see § 332, 4. It likewise extends the use of ई *i* to तु *tu* to praise.

### 171. इ *i*, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इषः, 6. इतः, 7. इमः, 8. इष, 9. वंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. 1. आयानि, 2. इहि, 3. एतु, 4. अयाव, 5. इतं, 6. इतां, 7. अयाम्, 8. इत, 9. यंतु ॥ Pf. 1. इयाय (â), 2. इययिष or इयेय, 3. इयाय, 4. ईयिव, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I. A. 1. अगां (Pân. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (‡ 368), F. एष्यति, P. F. एता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, इत्स ॥ Pass. इयते, Aor. अगापि (‡ 404), Caus. गमयति (Pân. II. 4, 46), Des. निगमिषति (Pân. II. 4, 47). But see ‡ 463, II. 1, and ‡ 471, 4, with regard to this and cognate verbs if preceded by prepositions.

### 172. विद् *vid*, to know.

P. 1. वेसि, 2. वेसिस्, 3. वेन्त, 4. विद्धः, 5. वित्थः, 6. वित्तः, 7. विसः, 8. वित्थ, 9. विदंति, I. 1. अवेदं, 2. अवेः or अवेत् (Pân. VIII. 2, 75), 3. अवेत् (‡ 132<sup>ss</sup>), 4. अविट्, 5. अवित्तं, 6. अवित्तां, 7. अविस, 8. अवित्त, 9. अविदन् or अविदुः, O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pân. III. 1, 41), 2. विद्धि, 3. वेनु, 4. वेदाव, 5. वित्तं, 6. वित्तां, 7. वेदाम, 8. वित्त, 9. विदंतु ॥ Pf. विवेद or विदांचकार (‡ 326), I. A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद्, 2. वेत्थ, 3. वेद, 4. विद्ध, 5. विदधुः, 6. विदतुः, 7. विस, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदिता ॥ Pass. विद्यते, Aor. अपेदि, Caus. वेदयति, Aor. अवोविदत्, Des. विविदिषति (Pân. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

### 173. अस् *as*, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्थः, 6. स्तः, 7. स्मः, 8. स्थ, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आस्व, 5. आस्तं, 6. आस्तां, 7. आस्म, 8. आस्त, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. 1. असानि, 2. एषि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिष, 3. आस, 4. आसिव, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिवहे, 5. आसाये, 6. आसाते, 7. आसिमहे, 8. आसिध्वे, 9. आसिरे †.

### 174. मृज् *mrij*, to cleanse, (मृजू.)

This verb takes Vridhhi instead of Guṇa (Pân. VII. 2, 114); it may take Vridhhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मर्जि, 2. मर्जि, 3. मर्जि (‡ 124), 4. मृज्, 5. मृज्, 6. मृज्, 7. मृज्, 8. मृज्, 9. मृजंति or मर्जंति, I. 1. अमर्जं, 2. अमर्दं, 3. अमर्दं, 4. अमृज्, 5. अमृज्, 6. अमृज्, 7. अमृज्, 8. अमृज्, 9. अमृजन् or अमर्जन्, O. मृज्यात्, I. 1. मर्जानि, 2. मृज्, 3. मर्जुः, 4. मर्जाव, 5. मृज्, 6. मृजां, 7. मर्जाम, 8. मृज्, 9. मृजंतु or मर्जंतु ॥ Pf. 1. ममर्जं, 2. ममर्जिष or ममर्जं, 3. ममर्जं, 4. ममर्जिष or ममर्जिष, 5. ममृजयुः or ममर्जयुः, 6. ममृजतुः or ममर्जतुः, 7. ममृजिम or ममर्जिम, 8. ममृज् or ममर्जं, 9. ममृजुः or ममर्जुः, I. A. अमर्जात् or अमर्जात्, F. मर्जिष्यति or मर्जिष्यति, P. F. मर्जिता or मर्जा, B. मृज्यात् ॥ Pt. मृज्, Ger. मर्जित्वा or मृजा, °मृज्य, Adj. मर्जितव्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

मार्ज्यः, मृज्यः or मार्ज्यैः (Pân. III. 1, 113) ॥ Pass. मृज्यते, Aor. समार्जि, Caus. मार्जयति, Des. मिमृक्षति or निमार्जयति, Int. मरीमृज्यते, मर्मार्हि.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वक्ष्यः, 5. वक्ष्यः, 6. वक्तुः, 7. वच्मः, 8. वक्ष्य, 9. वदंति or वृवंति\*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवच, 5. अवक्तुं, 6. अवक्तां, 7. अवचम्, 8. अवक्त, 9. अवदन्\*, O. वच्यात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाय, 5. वक्तुं, 6. वक्तां, 7. वचाम, 8. वक्त, 9. वदंतु\* ॥ Pf. 3. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् ॥ Pt. उक्तः ॥ Pass. उच्यते, Aor. अवचि, Caus. वाचयति, Aor. अवीवचत्, Des. विवक्षति, Int. वावच्यते.

176. रुद् *rud*, to cry, (रुदिर.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जख *jaksh* take इ *i* before the terminations of the special tenses beginning with consonants, except य *y* (Pân. VII. 2, 76). Before weak terminations consisting of one consonant, ई *i* is inserted (Pân. VII. 3, 98); or, according to others, अ *a* (Pân. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदोः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदिदु, 4. रोदाय, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु ॥ Pf. रुरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् ॥ Pt. रुदितः ॥ Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. अरुदिषति or अरोदिषति, Int. रोदुद्यते.

177. जख *jaksh*, to eat, to laugh ॥

Seven verbs, जख *jaksh*, जागृ *jāgri*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीप्ति *didhī*, to shine, वेचो *verī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321†) ॥ Pf. जजख, I A. अजक्षीत्, F. जक्षिषति.

178. जागृ *jāgri*, to wake. (Pân. VI. 1, 192, accent.)

P. 1. जागर्मि, 2. जागर्षि, 3. जागर्ति, 4. जागृवः, 5. जागृषः, 6. जागृतः, 7. जागृमः, 8. जागृष, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृतं, 6. अजागृतां, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृतुं, 4. जागराय, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु ॥ Pf. 3. अजागार or जागराचकार (Pân. III. 1, 38), 9. अजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिषति, P. F. जागरिता, B. जागरोत् ॥ Pt. जागरितः ॥ Pass. जागर्ते, Aor. अजागारि, Caus. जागरयति, Des. निजागरिषति. No Intensive.

\* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

॥ जख् to eat, from वच्; जख् to laugh, from हच्.

179. दरिद्रा *daridrā*, to be poor. (Pāṇ. vi. 1, 192, accent.)

In दरिद्रा *daridrā* the final आ *ā* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pāṇ. vi. 4, 114). Before strong terminations beginning with vowels the आ *ā* is lost (Pāṇ. vi. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्रानि, 4. दरिद्रिषः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रात्, 4. दरिद्राथ, 5. दरिद्रितं, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रु ॥ Pf. ददरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौ or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pāṇ. vi. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *śās*, to command, (शासु.) (Pāṇ. vi. 1, 188.)

शास् *śās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pāṇ. vi. 4, 34.)

P. 1. शास्मि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शास्मिन्, 2. शाधि (§ 132), 3. शास्तु, 4. शासाथ, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शास्तु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशिष्यति, Int. शिशिष्यते.

## II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चक्षे, 4. चक्षहे, 5. चक्षाये, 6. चक्षान्ते, 7. चक्षहे, 8. चक्षे, 9. चक्षते, I. 3. अचक्ष, 9. अचक्षन्, O. चक्षीत्, I. चक्षं ॥ Pf. चचक्षे.

The other forms are supplied from ख्या or कशा, the Red. Perf. optionally, Pāṇ. II. 4, 54, 55): Pf. चख्यौ ॥ II A. अख्यत् or ण्ते, F. ख्यास्यति or ण्ते, B. ख्यायात् or ख्येयात्, or Âtm. खासांष्ट.

182. ईज् *īś*, to rule.

The root ईज् *īś* takes इ *i* before the 2nd pers. sing. present and imperative (Pāṇ. vii. 2, 77). ईद् *īd* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect.] and imperative (Pāṇ. vii. 2, 78). The commentators, however, extend the latter rule to ईज् *īś*. See notes to Pāṇ. vii. 2, 78.

P. 1. ईशे, 2. ईशिषे, 3. ईरे, 8. ईशिष्वे, I. 3. ऐह, 8. ऐशिष्वं or ऐह्यं, O. ईशीत्, I. 1. ईशे, 2. ईशिष्व, 3. ईहां, 8. ईशिष्वं or ईह्यं ॥ Pf. ईशांचक्रे, I A. ऐशिष्ट.

183. आस् *ās*, to sit.

P. आस्ते. 1. आस्त, O. आसीत्, I. आस्तां ॥ Pf. आसांचक्रे (pârt. आसीन्, Pāṇ. vii. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *sū*, to bear, (सूङ्.)

P. सूते, I. सूत, O. सुवीत्, I. 1. सुवे (Pāṇ. vii. 3, 88), 2. सूष्य, 3. सूतां, 4. सुवापहे, 5. सुवापां, 6. सुवातां, 7. सुवानहे, 8. सूध्यं, 9. सुवतां ॥ Pf. सुपुणे, I A. अलपिष्ट or अलोष्ट

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सृनः (Pân. VIII. 2, 45) ॥ Pass. सृयते, Aor. असावि, Caus. सावयति, Aor. असूपवत्, Des. सुसूपते (Pân. VIII. 3, 61), Int. सोपूयते.

185. शी *śi*, to lie down, to sleep, (शीङ्.)

The verb शी *śi* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts र in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेषे, 3. शेते, 4. शेवहे, 5. शयाचे, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेप्य, 3. शेतां, 4. शयावहै, 5. शयायां, 6. शयातां, 7. शयामहै, 8. शेध्वं, 9. शेतरां ॥ Pf. शिशये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिष्यते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अध्येत, 6. अध्येयातां (Sâr. II. 5, 8), 9. अध्येयत, O. अधीयीत, I. 1. अध्यये, 2. अधीप्य, 3. अधीतां, 4. अध्ययावहे, 5. अधीयायां, 6. अधीयातां, 7. अध्ययामहै, 8. अधीध्वं, 9. अधीयातां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अध्यष्ट, 6. अध्येवातां, 9. अध्ययत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां, 9. अध्यगीयत, F. अध्यष्यते, Cond. अध्यष्यत or अध्यगीष्यत, P. F. अध्यता, B. अध्यषीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यगायि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापयत् or अध्यजीगपत्, Des. अधीपयति or अधिजिगांसते.

### III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि, 2. द्वेक्षि, 3. द्वेष्टि, 4. द्विष्यः, 9. द्विषंति, I. 1. अद्वेधं, 2. अद्वेद्, 3. अद्वेद्, 4. अद्विष्य, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विष्टु, 3. द्वेदु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेय, I A. अद्विषत्, F. द्वेक्ष्यति, P. F. द्वेष्टा, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेक्षि, Caus. द्वेक्षयति, Aor. अदिद्विषत्, Des. दिद्विष्यति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोक्षि, 2. धोक्षि, 3. दोग्धि, 4. दुह्, 5. दुग्धः, 6. दुग्धः, 7. दुग्धः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह्, O. दुह्यात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अधुषत् &c. (see § 362), F. धोक्ष्यति.

189. स्तु *stu*, to praise, (दृप्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तीः or अस्तवीः, 3. अस्तीत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तोडु

or स्तवीतु ॥ Pf. 3. तुहाव, 2. तुहोव, 6. तुहुवतुः, 9. तुहुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोह, F. स्तोषति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीह ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्तावि, Caus. स्तावयति, Aor. अस्तुहवत्, Des. तुहूयति, Int. तोहूयते, तोहोति.

190. ब्रू *brû*, to speak, (ब्रून्.)

This verb takes ई *i* before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *âha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where वच् *cach* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or ब्राव्य, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रून्, 8. ब्रूष, 9. ब्रूवति or आहुः, I. 1. अब्रवन्, 2. अब्रवीत्, 3. अब्रवोत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम्, 8. अब्रूत, 9. अब्रुवन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. ऊर्णु *ûrnu*, to cover, (ऊर्णम्.)

This verb may take Vriddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ *u*, before intermediate ई *i*, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऊर्णीति or ऊर्णोति, 9. ऊर्णुवति, I. और्णोत्, O. ऊर्णुयात्, I. ऊर्णीतु or ऊर्णोतु ॥ Pf. 1. ऊर्णुनाव (*â*), 2. ऊर्णुनविष or ऊर्णुनविष, 3. ऊर्णुनाव, 4. ऊर्णुनविष, 5. ऊर्णुनुवतुः, 6. ऊर्णुनुवतुः, 7. ऊर्णुनविम, 8. ऊर्णुनुव, 9. ऊर्णुनुवुः, I A. और्णवीत् or और्णुवीत् or और्णोवीत् (Pân. VII. 2, 6), F. ऊर्णविषति or ऊर्णुविषति, B. ऊर्णुयात् ॥ Pass. ऊर्णूयते, Caus. ऊर्णावयति, Aor. और्णूनवत्, Des. ऊर्णुनूयति or ऊर्णुनविषति or ऊर्णुनविषति, Int. ऊर्णोन्यते, ऊर्णोनौति.

*Hu Class (Juhotyâdi, III Class).*

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. VI. 1, 192, accent.)

P. जुहोति, I. अनुहोत्, O. जुहुयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवाचकार (§ 326), I A. अहौषीत्, F. होषति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूयति, Int. जोहूयते, जोहोति.

193. भी *bhî*, to fear, (भिभी.) (Pân. VI. 1, 192, accent.)

This verb may shorten the final ई *i* before strong terminations beginning with consonants in the special tenses. (Pân. VI. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. अबिभेत्, 6. अबिभीतं or अबिभितं, 9. अबिभ्युः, O. बिभीयात् or बिभियात्, I. बिभेत् ॥ Pf. बिभाय or बिभवाचकार (§ 326), I A. अभेवीत्, F. भेषति, P. F. भेता, B. भोयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भाययति or भाययते or भीययते (see § 463, II. 18). Des. बिभीषति, Int. बेभीयते, बेभेति.



194. *ही hri*, to be ashamed. (Pāṇ. vi. 1, 192, accent.)

P. 3. जिह्मि, 6. जिह्मोत्, 9. जिह्मिषति (§ 110), I. अजिह्मेत्, O. जिह्मोयात्, I. जिह्मे ॥  
Pf. 3. जिहाय, 6. जिह्मिषतुः, 9. जिह्मिषुः or जिह्मिषाचकार, I A. अहैषीत्, F. हेषति, P. F. हेता,  
B. होयात् ॥ Pt. होतः or हीतः (Pāṇ. viii. 2, 56) ॥ Pass. हीयते, Caus. हेपयते,  
Aor. अजिह्मिषत्, Des. जिह्मिषति, Int. जेहीयते.

195. *पृ pri*, to fill, to guard.

This verb, and others in which final *चुरि* is preceded by a labial, changes the vowel into  
उर *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pāṇ. vii. 1, 102.)

P. 1. पिपिर्मे, 2. पिपिषि, 3. पिपिषि, 4. पिपूर्वे, 5. पिपूर्वे, 6. पिपूर्ते, 7. पिपूर्ते, 8. पिपूर्वे,  
9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sār.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्वे,  
5. अपिपूर्ते, 6. अपिपूर्ते, 7. अपिपूर्ते, 8. अपिपूर्ते, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि,  
2. पिपूर्हि, 3. पिपते, 4. पिपराच, 5. पिपूर्ते, 6. पिपूर्ते, 7. पिपराम, 8. पिपूर्ते, 9. पिपुरतु ॥ Pf. 1.  
पपार (ā), 2. पपरिष, 3. पपार, 4. पपरिष, 5. पपरयुः or पपयुः, 6. पपरतुः or पपयुः, 7. पपरिष,  
8. पपर, 9. पपरुः or पपुः (Pāṇ. vii. 4, 11, 12), I A. अपासीत्, F. परिषति (i), P. F.  
परिता or पतीता, B. पूयात् ॥ Pt. पूर्तः (Pāṇ. viii. 2, 57), पूर्णः, and पूरितः are referred  
to पूर (§ 442, 7), Ger. पूती, °पूर्ये ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपीपरत्, Des.  
पुपूर्यति or पिपरिषति (i), Int. पोपूर्यते, पापति.

Several optional forms are derived from another root पृ, with short चुरि.  
Thus, P. 3. पिपति, 6. पिपुतः, 9. पिपति, I. 3. अपिपः, 6. अपिपुतः, 9. अपिपरुः, O. पिपुयात् ॥  
I A. अपापीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्मीयते (§ 481).

196. *हा ha*, to leave, (सोहाक.)

Reduplicated verbs ending in *आ ā* (except the *घु ghu* verbs, see § 392 \*) substitute ई *i* for आ *ā*  
before strong terminations beginning with consonants (Pāṇ. vi. 4, 113). The verb हा *hā*,  
however, may also substitute ई *i* (Pāṇ. vi. 4, 116).

P. 1. जहामि, 2. जहामि, 3. जहाति, 4. जहोयः (i), 5. जहोयः (i), 6. जहोतः (i), 7. जहोतः  
(i), 8. जहोत (i), 9. जहति, I. 1. अजहां, 2. अजहां, 3. अजहात्, 4. अजहोय (i), 9. अजहुः,  
O. जयात् (Pāṇ. vi. 4, 118), I. 1. जहानि, 2. जहोहि (i) or जहाहि (Pāṇ. vi. 4, 117),  
3. जहातु, 4. जहाय, 5. जहोत (i), 6. जहोत (i), 7. जहाम, 8. जहोत (i), 9. जहतु ॥ Pf. 1. जहौ,  
2. जहिय or जहाय, 3. जहौ, 4. जहिव, 5. जहयुः, 6. जहतुः, 7. जहाम, 8. जह, 9. जहुः, I A.  
अहामोत्, F. हाम्यति, P. F. हाता, B. हयात् ॥ Pt. हीनः, Ger. हित्वा (Pāṇ. vii. 4, 43),  
हाय ॥ Pass. होयते, Caus. हापयति, Aor. अजोहत्, Des. जिहासति, Int. जेहीयते.

197. *चु ri*, to go.

P. 3. इयति, 6. इयतः, 9. इयति, I. 3. ऐयः (or ऐयत्), 6. ऐयतः, 9. ऐयरुः, O. इयूयात्,  
I. 1. इयराणि, 2. इयूहि, 3. इयते, 4. इयराय, 5. इयतः, 6. इयतः, 7. इयराम, 8. इयत, 9. इयतु ॥  
Pf. 1. आर, 2. आरिष, I A. आरत्, 9. आरत् (§ 364), F. अरिषति, P. F. अता, B. अरता.

## II. Ātmanepada Verbs.

198. *मा mi*, to measure, (माङ्.)

P. 1. मिये, 2. मियोय, 3. मियोत, 4. मियोये, 5. मियोय, 6. मियोत, 7. मियोमहे, 8. मियोध्व.

१. मिमते, I. 1. अमिमि, 2. अमिमीषाः, 3. अमिमीत, 4. अमिमीषहि, 5. अमिमाषां, 6. अमिमतां, 7. अमिमोमहि, 8. अमिमोम्ये, 9. अमिमत्, O. मिमीत, I. 1. मिमै, 2. मिमीष्य, 3. मिमीतां, 4. मिमाषहि, 5. मिमाषां, 6. मिमातां, 7. मिमामहे, 8. मिमीम्ये, 9. मिमतां || Pf. 1. ममे, 2. ममिमे, 3. ममे, 4. ममिषहे, 5. ममाषे, 6. ममाते, 7. ममिमहे, 8. ममिम्ये, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्य, 4. अमास्यहि, 5. अमासाषां, 6. अमासातां, 7. अमास्यहि, 8. अमास्यं, 9. अमास्यत्, F. मास्यते, P. F. माता, B. मासीष्ट || Pt. मितः, Ger. मित्वा, °माय (not मीय, Pân. vi. 4, 69) || Pass. मीयते, Aor. अमायि, Caus. माचयति, Des. मास्यते, Int. मेमीयते.

### III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभम्.)

P. 1. विभर्मि, 2. विभर्षि, 3. विभर्ति, 4. विभृवः, 5. विभृयः, 6. विभृतः, 7. विभृमः, 8. विभृच, 9. विभर्ति, Âtm. 1. विभे, 2. विभृषे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभरुः, Âtm. 3. अविभृत, 6. अविभृतां, 9. अविभृत, O. विभृयात्, Âtm. विभीत, I. 1. विभरति, 2. विभृहि, 3. विभर्तु || Pf. 1. बभार (द्), 2. बभर्ष, 3. बभार, 4. विभृष (॥ 334; Pân. vii. 2, 13) or विभर्षाचकार, I A. अभावीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. धिवात्, Âtm. भूवीष्ट || Pt. भृतः || Pass. धियते, Caus. भारयति, Des. भूरीष्यति or विभरिष्यति, if it follows the Bhû class (Pân. vii. 2, 49), Int. वेधीयते, बर्भति.

200. दा *dā*, to give, (डुदाप्.)

The घृ *ghu* verbs (§ 392\*) drop आ *a* before strong terminations, when other reduplicated verbs (see No. 196) change आ *a* to ई *i*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददामि, 3. ददाति, 4. दद्वः, 5. दद्वः, 6. दद्वः, 7. दद्वः, 8. दद्वः, 9. दद्वि, Âtm. 1. ददे, 2. दद्वे, 3. दद्वे, 4. दद्वहे, 5. ददाष, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. दद्वे, I. 1. दददां, 2. दददाः, 3. दददात, 4. ददद्व, 5. ददद्व, 6. ददद्व, 7. ददद्व, 8. ददद्व, 9. ददद्वः, Âtm. 1. दददि, 2. ददद्वि, 3. ददद्व, 4. ददद्वहि, 5. दददाषां, 6. दददातां, 7. ददद्वहि, 8. ददद्व, 9. ददद्वत्, O. दद्व्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pân. vi. 4, 119), 3. ददातु, 4. ददाष, 5. दद्व, 6. दद्व, 7. ददाष, 8. दद्व, 9. दद्व, Âtm. 1. दद्वै, 2. दद्व, 3. दद्व, 4. ददाषहे, 5. ददाषां, 6. ददातां, 7. ददामहे, 8. दद्व, 9. ददतां || Pf. 1. ददौ, 2. ददिव or ददाष, 3. ददौ, 4. ददिव, 5. ददधुः, 6. ददद्वः, 7. ददिव, 8. दद, 9. ददुः, Âtm. 1. दद, 2. ददिवे, 3. ददे, 4. ददिवहे, 5. ददाषे, 6. ददति, 7. ददिवरे, 8. ददिव्ये, 9. ददिवरे, II A. 1. ददां, 9. ददुः, Âtm. ददिवि (see p. 184), F. दास्यति, ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट || Pt. दद्वः (॥ 436), Ger. दत्त्वा, °दाय || Pass. दीयते, Aor. ददायि, Caus. दाययति, Aor. ददोदयत्, Des. दद्वति, Int. देदीयते, दादाति.

201. धा *dhā*, to place, (डुधाम्.)

\* This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. ध्वः &c. (॥ 118, note). The Pt. is हितः, Ger. हित्वा, °धाय.

202. निज् nij, to cleanse, (णिजिर्.)

The verbs निज् nij, विज् vij, to separate, and विश् vish, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. 1. नेनेजि, 2. नेनेजि, 3. नेनेजि, 9. नेनिजति, I. 1. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज, 9. अनेनिजुः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिगिथ, 3. नेनेक् ॥ Pf. निनेज, I A. अनेजीत् or II A. अनिजत्, F. नेजयति, P. F. नेक्ता, B. निज्यात्, Âtm. निखीष्ट ॥ Caus. नेजयति, Aor. अनीजत्, Des. निनिजति, Int. नेनिज्यते, नेनेजि.

*Rudh Class (Rudhādi, VII Class).*

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् rudh, to shut out, (रुधिर.)

P. रुधि, I. अरुणत्, O. रुध्यात्, I. रुधु ॥ Pf. 1. रुरोध, 2. रुरोधिय, 3. रुरोध, 7. रुरुधिम, 9. रुरुधुः, I A. अरोत्सीत् or II A. अरुधत्, Âtm. अरुद्ध, F. रोध्यति, P. F. रोडा, B. रुध्यात्, Âtm. रुल्लीष्ट ॥ Pt. रुद्धः, Ger. रुद्धा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोध्यति, Des. रुरुधति, Int. रोरुध्यते, रोरोधि.

II. Parasmaipada Verbs.

204. शिश् शिश्, to distinguish, (शिष्ट.)

P. 1. शिनमि, 2. शिनमि, 3. शिनमि, 4. शिश्चः, 5. शिश्चः, 6. शिश्चः, 7. शिश्चः, 8. शिश्चः, 9. शिश्चि, I. 1. अशिनचं, 2. अशिनच्, 3. अशिनच्, 4. अशिश्च, 5. अशिश्च, 6. अशिश्च, 7. अशिश्च, 8. अशिश्च, 9. अशिश्चन्, O. शिश्च्यात्, I. 1. शिनमि, 2. शिश्चि (or शिश्चि), 3. शिनमि ॥ Pf. शिश्च, II A. अशिश्चत्, F. शिश्चयति, P. F. शिष्टा, B. शिश्च्यात् ॥ Pt. शिष्टः ॥ Pass. शिश्चते, Caus. शिश्चयति, Des. शिश्चति, Int. शिश्च्यते, शिश्चि.

205. हिंस् hims, to strike, (हिंसि.)

P. हिन्ति, I. 1. अहिन्सं, 2. अहिन्सः or अहिन्सत्, 3. अहिन्सत् (§ 132), 4. अहिंस, 5. अहिंसं, 6. अहिंसा, 7. अहिंस, 8. अहिंस, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिन्सामि, 2. हिंथि, 3. हिन्सु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसयति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसयति, Int. जेहिंस्यते, जेहिंसि.

206. भञ् bhañj, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भञ्यात्, I. भनक् ॥ Pf. अभञ्ज, I A. अभञ्जीत्, F. भञ्जयति, P. F. भञ्ज, B. भञ्यात् ॥ Pt. भञ्जः ॥ Pass. भञ्ज्यते, Aor. अभञ्जि or अभञ्जि (§ 407), Caus. भञ्जयति, Des. विभञ्जति, Int. भञ्ज्यते, भञ्जि.

207. अञ् añj, to anoint, (अञ्ज.)

P. अनक्ति, I. आनक्, O. अञ्यात्, I. अनक् ॥ Pf. आनञ्ज, I A. आनञ्जीत्, F. अञ्जयति or अञ्जयति, B. अञ्यात् ॥ Pt. अञ्जः, Ger. अञ्जित्वा or अञ्जा or अञ्ज (Pāṇ. VI. 4, 32; § 438), °अञ्ज ॥ Pass. अञ्ज्यते, Aor. अञ्जि, Caus. अञ्जयति, Aor. अञ्जित्, Des. अञ्जयति.

208. *तृह trih*, to kill, (तृह.)

This verb inserts *ये* instead of *य* before weak terminations beginning with consonants.  
(Pân. vii. 3, 92.)

P. 1. तृयेषि, 2. तृयेषि, 3. तृयेदि, 4. तृंङः, 5. तृंङः, 6. तृंङः, 7. तृंङः, 8. तृंङ, 9. तृंहति,  
I. 1. अतृणहं, 2. अतृणेद्, 3. अतृणेद्, 4. अतृंङ, 5. अतृंङ, 6. अतृंङां, 7. अतृंङ, 8. अतृंङ, 9. अतृंहन्,  
O. तृंयात्, I. 1. तृणहानि, 2. तृंदि, 3. तृणेद् ॥ Pf. ततहे, I A. अतहीत् or अतृषात्, F. तर्हिष्यति  
or तर्ष्यति, P. F. तर्हिता or तर्ढा, B. तृषात् ॥ Pt. तृढः ॥ Pass. तृष्यते, Aor. अतर्हि, Caus.  
तर्ह्यति, Aor. अततहेत् or अतीतृहत्, Des. तितर्हिष्यति or तितृष्यति, Int. ततीतृष्यते, ततीतर्दि.

## III. Âtmanepada Verbs.

209. *इंध indh*, to kindle, (मिइंधी.)

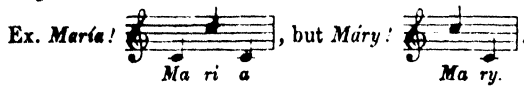
P. इंङे or इंधे, I. इंङ or इंध, O. इंधीत, I. 1. इन्धे, 2. इंत्स्, 3. इंङां or इंधां ॥ Pf.  
इंधांश्चक्रे (or इंधे, Pân. i. 2, 6), I A. इंधिष्ट, F. इंधिष्यते, P. F. इंधिता, B. इंधिषीष्ट ॥  
Pt. इंङः ॥ Pass. इंध्यते, Caus. इंधयति, Des. इंदिधिष्यते.

## APPENDIX II.

### *On the Accent in Sanskrit.*

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyah*, tres, but *tribhīh*, tribus, and *tritíya*, tertius; at *émi*, I go, but *imáh*, we go; at *bódhāmi*, I know, but *tuddmi*, I strike, at *váktum*, to speak, but *uktáh*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Swara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxy*s, high pitch, *bary*s, low pitch, and that *perispómeno*s, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udatta* and the *svarita*. The *udatta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anuddatta*, i. e. without *udatta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anuddatta*, immediately preceding an *udatta* or *svarita* vowel, is sometimes called *anuddatatara* or *sannatara*\*. (Pāṇ. I. 2, 29-31.)

---

\* Dopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatatara*, as if from *sannata*, depressed; it is, however, derived from *sansa*, the participle of *sad*, to sink.

In transliterated words I mark the *udatta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udatta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udatta* or original *svarita*, as phonetically *anuddattatara*. If the *anuddatta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té āvardhanta*, they grew, *té* has the *udatta*, & the *anuddatta*. If the two words coalesce into *te 'ecrdhanta*, then *e* takes the *svarita*. (2) *'ardhanta*. Similarly, *sruchí+ira* become *sruchīca*; *trí+āmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *udatta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anuddattatara* (*sannatara*), i. e. the *anuddatta* immediately preceding an *udatta* or *svarita* syllable. The sign of the *svarita* is  $\overset{\curvearrowright}{\text{—}}$ , that of the *anuddattatara* is  $\text{—}$ .

Whenever we find a syllable marked by  $\text{—}$ , the sign of the *anuddattatara*, we know that the next syllable, if left without any mark, is *udatta*; if marked by  $\overset{\curvearrowright}{\text{—}}$ , it is *svarita*.

Hence अग्निः is *agnīh*, कन्या is *kanyā*.

A monosyllabic word, if *udatta*, has no mark at all. Ex. यः *yāh*, नु *nú*.

A monosyllabic word, if *anuddatta*, is marked by  $\text{—}$ . Ex. वः *vah*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by  $\overset{\curvearrowright}{\text{—}}$ . Ex. वः *svah*.

§ 5. As a general rule every word has but one syllable either *udatta* or *svarita*, the rest of the syllables being *anuddatta*. Any syllable may have the accent. But if an *udatta* syllable is followed by an *anuddatta* syllable, its *anuddatta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnínā*. Here अग् *ag*, originally *anuddatta*, is pronounced and marked as *anuddattatara*; नि *ni* is *udatta*, and is therefore without any mark; ना *nā*, originally *anuddatta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anuddattatara*. Both may be treated as *anuddatta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anuddatta* syllables, they have all to be marked by the sign of *anuddattatara*. Ex. आप्नुवानः *āpnurānah*; हृदयया *hridayyāyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udatta*, is called *udatta*. Ex. यः *yāh*, नु *nú*, कामः *kām*.
2. A word which has the *udatta* on the last syllable, is called *antodatta*. Ex. अग्निः *agnīh*, जनिता *janitā*.
3. A word which has the *udatta* on the first syllable, is called *ādyudatta*. Ex. इंद्रः *īndrah*, होता *hótā*.
4. A word which has the *udatta* on the middle syllable, is called *madhyodatta*. Ex. अग्निना *agnínā*, अग्निभिः *agnibhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. कृत्वा *krvā*, स्वः *svāh*.
6. A word which has the original *svarita* on the last syllable, is called *antusvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.  
Ex. हृदय्या *hṛdayyāyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.  
Ex. स्वर्णे *svārṇe*.
9. A word without *udatta* or *svarita*, is called *sarvānudatta*. Ex. वः *vaḥ*, नः *naḥ*.
10. A word with two *udatta* syllables, is called *dvirudatta*; बृहस्पतिः *br̥haspātīḥ*. Here the first syllable is *udatta*, and is therefore not marked at all. The second syllable is *anudatta*, and according to rule would become *svarita*. But as the next syllable is *udatta* again, the *anudatta* becomes *anudattatara*, and is marked accordingly. The third syllable is *udatta*, and the last, originally *anudatta*, becomes *svarita*.
- In मित्रारुणौ *mitrārūṇau*, the first syllable is *anudatta*, but becomes *anudattatara*, because an *udatta* follows. The second syllable is *udatta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudatta*, becomes *svarita*, because it follows an *udatta*. The last syllable is *anudatta* and, as nothing follows, is left without a mark.
11. A word with three *udatta* syllables, is called *trirudatta*; इन्द्रबृहस्पतिं *indrābr̥haspātīḥ*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udatta* is followed by a word beginning with an *anudatta* syllable, the *anudatta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + cha*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udatta*.

If a word ending in an *anudatta* is followed by a word beginning with an *udatta* or *svarita*, the *anudatta* becomes *anudattatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत् *ājunayat tām*.

If a word ending in a *svarita*, which replaces an original *anudatta*, is followed by another word having the *udatta* on the first syllable, the general rule requires the *svarita*, being originally an *anudatta*, to become *anudattatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *udatta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudattatara*. As च *cha* has the *anudattatara*, we see that it was originally *anudatta*, and became *anudattatara*, because the next syllable तत् *tāt* has the *udatta*, which need not be marked.

If instead of तत् *tāt*, which has the *udatta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *udatta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudatta*, for in that case it could not be preceded by an *anudattatara*.

If an original *svarita* follows after a final *udatta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा *ātma* + क्वा *kvā* (Rv. i. 164, 4). Only, if an *udatta* followed after क्वा *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudattatara*.

If a word such as अरुणयुग्भिः *aruṇayūgbhiḥ*, having the *udatta* on *yūg*, stands by itself, it must have the *anudattatara* sign, not only under ण *ṇa*, which immediately precedes the *udatta* -yllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udatta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudattatara* mark; अग्निररुणयुग्भिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnih* we put इन्द्रं *indram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write इन्द्रमरुणयुग्मिः *indram aruṇayugbhīḥ*, because there is no necessity for marking the *anudatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्रे *krē*, which has the original *svarita*, is followed by तत्रं *tātra*, we could not write either क्रे तत्रं or क्रेतत्रं. In the former case we should lose the *anudattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्रे *kre* would be taken for an *anudatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudattatara* marks \*, क्रे१तत्रं, and thus enables us to indicate what was wanted, viz. that *krē* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उक्थ्यं + उपः become उक्थ्य१नुपः; खः + जष become ख१रष (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. आध्यः + वृकः become आध्यो३वृकः. Rv. I. 157, 6. रथ्या + रथ्येभिः = रथ्या३रथ्येभिः†.

Rv. x. 116, 7. पक्रः + अद्धि + इद्र become पक्रो३द्धि३द्र. Here *krō* and *'dhrīm* have the *svarita*, the first is marked by पक्रो३, the second by ३द्धि३.

Rv. x. 144, 4. यः + अस्रः become यो३स्रो‡. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anudattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जुबाणा + उप = जुबाणोप *jushāṇā + ūpa = jushāṇōpa*. अप्सु + आ = अप्सा *apsu + ā = apsvā*.
2. *Udatta* + *anudatta* = *udatta*. Ex. आ + इहि = रहि *ā + ihi = ēhi*. See exception b.
3. *Anudatta* + *anudatta* = *anudatta* (Prāt. 198). Ex. मधु + उदक = मधूदक *mādhū + uda-kām = mādhyūdakan*. प्रति + अट्ठन् = प्रत्यट्ठन् *prāti + adṛṣṇan = prātyadṛṣṇan*.
4. *Anudatta* + *udatta* = *udatta*. Ex. इन्द्र + आ = इन्द्रा *indra + ā = indrā*. धेहि + अक्षितं = धेयक्षितं *dhehi + ākshitam = dheyākshitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्रे + इत् = क्रेत् *krē + it = kvēt*. अद्युत्ये + अवसे = अद्युत्ये३वसे *adyūtyē + ārase = adyūtyē'vase* (Rv. I. 112, 24).
6. *Svarita* + *anudatta* = *svarita*. Ex. क्रे + इव = क्रेव *krē + iva = kvēva*. क्रे + इदानीं = क्रे३दानीं *krē + idānīm = kvēdānīm* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anudatta* *i*, the long *i* takes *svarita* (Prāt. 188, 199). Ex. सृषि + इव = सृषीव *srucī + iva = srucīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + ई = हीं *hi + īm = hīm* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anudatta* vowel, the *anudatta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इन्द्र = योना३न्विन्द्र *yōja + nū + indra = yōjā*

\* Some MSS. write क्रे१तत्रं.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudattatara* and *svarita*. In this case we should have to write रथ्या३रथ्येभिः. But the fact is that in *rāthyebhīḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 1 that the second *svarita* is not marked is against the authority of the MSS.



*nvindra*. एव + हि + अम्य = एवा अम्य *evá + hí + asya = evá hyásyo* (Rv. 1. 8, 8).

Also, नदी *nadí*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्यः *nadyāḥ*, because in the former the termination is originally *anudatta*, in the latter *udatta*.

c. If an *udatta* e or o coalesces with an (elided) *anudatta* a, it takes *svarita* (Prāt. 188).

Ex. ते + अवर्धन्ते = तेऽवर्धन्ते *té + avardhanta = té 'vardhanta*.

According to Māṇḍūkya all *udatta* vowels coalescing with another *anudatta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāṣhika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prasliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekībhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kṣaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudatta*, if separated by consonants from the preceding *udatta*. Ex. अग्निमीळे *agnīm īle*.
5. *Vairitta* (or *pādavṛitta*), the *svarita*, replacing an *anudatta*, if separated by an hiatus from the preceding *udatta* (Prāt. 204). Ex. य ईदु *yá indra\**.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kṣaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kṣaipra* is said to be identical (Vāj. Prāt. I. 125).

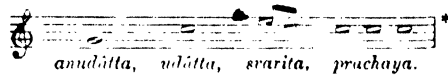
§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udatta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

\* Besides the *tairovyañjana* and the *vairitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairōvyañjana*. Ex. गोपतो *gō 'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udatta*, and the second half beginning with an *udatta*, the *svarita* is called *tāthdbhāva*. Ex. तदुद्भवत्. Here *ta* is *udatta*, *na* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udatta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthdbhāva* is not mentioned in the first Prātisākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvat* instead of *scasamhitāvat*; Weber, Ind. Stud. vol. iv. p. 137.

† See Bhāṣhika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. i. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udātta* and *śarita* in the Śatapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhya (187 seq.), the *udātta* is high, the *anudātta* low; of the *śarita* or portion is higher than *udātta*, the rest like *udātta*, except if an *udātta* or *śarita* follows, in which case the voice sinks down to the *anudātta* pitch. This sinking down is called *kampa*, shaking. All *anudātta* syllables, following after *śarita* (whether original or dependent) are pronounced with *udātta* pitch (195), except the last, which is followed again by either *udātta* or *śarita*, and takes the low pitch of *anudātta* (196). This pronunciation of *anudātta* syllables with *udātta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudāttatara* pitch being recognized in the Prātiśākhya,) which in their relative position may be represented by



Th is in मादथेस् स्वगरे *mādīyasca swāgnare*, मा *mā* is *anudātta*, दा *da* is *udātta*, थे *ya* is *śarita*, स् *sa* is *anudātta*, स्वर *swār* is *śarita*, गरे *gnare*, both *anudātta*, but pronounced like *udātta*.



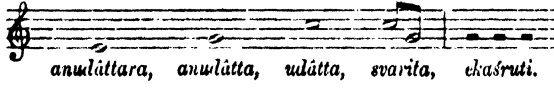
In अद्भुतप्रमतिर्वसिष्ठः *adbhūtopramatiṛ vāsishṭhaḥ*, अ *a* is *udātta*, दद् *dab* is *śarita*, धप्रम *dhoprama* are *anudātta*, but pronounced like *udātta*, ति *ti* is *anudātta*, वा *va* is *udātta*, सिष्ठ *sishṭha* is *śarita*. ठः *ṭhaḥ* is *anudātta*, but pronounced as *udātta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhya with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *udātta* is high, the *anudātta* low, but the *śarita* is half high and half low, and the *anudāttas* following after *śarita* (original or dependent) are pronounced monotonously (*ekasrūti*), while the last of them, immediately

\* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudātta* is *c*, the *udātta* would be *d*, and the *śarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udātta* and the *anudāttas* if pronounced with *prachaya svara*.

preceding a new *udatta* or *svarita*, is lower than *anudatta*, and hence called *ṣannatara* or, by the commentators, *anudattatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



*Ekaśruti* is described as without any definite pitch (*traiśvargyāpavāda*), and might therefore be intended for mere monotonous recitative\*.

---

\* It is commonly used as synonymous with *prachita*; e. g. *udattamayam prachitam ekaśrutīti paryāyaḥ*, Vāj. Prāt. iv. 138.

# INDEX OF NOUNS.

NOTE—The figures refer to the §, not to the page.

अक्का *akkā*, mother, 238.

अक्षि *akshi*, eye, 234.

अग्निमय् *agnimath*, fire-kindling, 157.

अतिचमू *atichamū*, better than an army, 227.

अतिलक्ष्मी *atilakshmi*, better than Lakshmi, 227.

अतिस्त्रि *atistri*, better than a woman, m.f., 229.

अदत् *adat*, eating, 182.

अन-*an*, 191.

अनकुदु *anaḍud*, ox, 210.

अनर्वन् *anarvan*, without a foe, 189.

अनेहस् *anehas*, time, 168.

अन्वच् *anvach*, following, 181.

अप् *ap*, water, 211.

अम्बिका *ambikā*, mother, 238.

अयास् *ayās*, fire, 149.

अर्यमन् *aryaman*, name of a deity, 201.

अरवत् *arvat*, horse, 189.

अर्वन् *arvan*, hurting, foe, 189.

अवयान् *avayāj*, priest, 163.

अवच् *avāch*, south, 180.

अवी *avi*, f. not desiring, 225.

असन् *asan*, blood, 214.

असृज् *asrij*, blood, 161, 214.

अस्थि *asthi*, bone, 234.

अहन् *ahan*, n. day, 196.

अहन् *ahan*, day, at the end of a compound, 197, 198.

अहर्गच्छ *ahargaya*, month, 196.

आत्मन् *ātman*, soul, self, 191, 192.

आपः *āpah*, water, 149, 211.

आशिम् *āsis*, blessing, 172.

आसनम् *āsan*, face, 214.

आस्य *āsya*, face, 214.

इन् -*in*, 203.

ईदृश् *īdriś*, such, 174.

ईयस् *-īyas*, 206.

उक्थशास् *ukthaśās*, reciter of hymns, 177.

उदक् *udaka*, water, 214.

उदच् *udach*, upward, northern, 181.

उदन् *udan*, water, 214.

उन्नी *unni*, leading out, 221.

उपानह् *upd nah*, shoe, 174.

उशनस् *uśanas*, nom. prop., 169.

उष्णिह् *uṣṇih*, a metre, 174.

उर्ज् *urj*, strength, 161.

रुविज् *ritvij*, priest, 161.

रुभुक्षिन् *ribhukshin*, Indra, 195.

ककुब् *kakubh*, region, 157.

कति *kati*, how many, 231.

करभू *kārabhū*, nail, 221.

कवि *kavi*, poet, 230.

कान्त *kānta*, beloved, 238.

कान्ता *kāntā*, fem. beloved, 238.

कियत् *kiyat*, How much? 190.

किर् *kir*, scattering, 164.

कुधी *kudhi*, m. f. a bad thinker, 221.

कुमारी *kumārī*, m. girlish, 227.

क्री *kri*, m. f. buying, 220.

क्रुण् *kruṇch*, curlew, 159.

क्रोडु *kroshṭu*, jackal, 236.  
 खंज् *khañj*, lame, 163.  
 गरीयस् *gariyas*, heavier, 206.  
 गिर् *gir*, voice, 164.  
 गुप् *gup*, guardian, 157.  
 गुह् *guh*, covering, 174.  
 गो *go*, ox, 218.  
 गोरक्ष *goraksh*, cowherd, 174.  
 ग्रामणी *grāmañi*, leader of a village, 221.  
 चकास् *chakās*, splendid, 172.  
 चकासत् *chakāsāt*, shining, 184.  
 चिकीर्स् *chikirs*, desirous of acting, 172.  
 चित्रलिक् *chitralikh*, painter, 156.  
 जक्षत् *jakshāt*, eating, 184.  
 जगत् *jagat*, world, 184.  
 जगन्वस् *jaganvas*, having gone, 205.  
 जग्मिवस् *jagmivas*, having gone, 205.  
 जघन्वस् *jaghanvas*, having killed, 205.  
 जग्मिवस् *jaghnivas*, having killed, 205.  
 जरा *jarā*, old age, 166.  
 जलक्री *jalakrī*, m. f. a buyer of water, 221.  
 जलमुक् *jalamuch*, cloud, 158.  
 जाग्रत् *jāgrat*, waking, 184.  
 तक्ष् *taksh*, paring, 174.  
 तक्षन् *takshan*, carpenter, 191.  
 तति *tati*, so many, 231.  
 तंत्री *tantrī*, f. lute, 225.  
 तरी *tari*, f. boat, 225.  
 तिर्यक् *tiryach*, tortuous, 181.  
 तुरासाह् *turāsah*, Indra, 175.  
 त्वक् *trach*, skin, 158.  
 त्विष् *teish*, splendour, 174.  
 दत् *dat*, tooth, 214.  
 ददत् *dadat*, giving, 184.  
 दधि *dadhi*, curds, 234.  
 दधृक् *dadhṛish*, bold, 174.  
 दंत् *danta*, tooth, 214.  
 दरिद्रत् *daridrat*, poor, 184.  
 दातु *dātri*, giver, 235.  
 दामन् *daiman*, rope, fem., 179, 193.

दाराः *dārāḥ*, wife, 149.  
 दिषक् *didhaksh*, desirous of burning, 174.  
 दिव् *div* and द्यु *dyu*, sky, 213.  
 दिश् *diś*, showing, 174.  
 दिश् *diś*, country, 174.  
 दुह् *duh*, milking, 174.  
 दुहितृ *duhitṛi*, daughter, 235.  
 दृन्ध्र *drinbhṛ*, thunderbolt, 221.  
 दृश् *drīś*, seeing, 174.  
 देवेज् *derej*, worshipper, 162.  
 दोषन् *doshan*, arm, 214.  
 दोस् *dos*, arm, 172, 214.  
 द्यु *dyu* and दिव् *dir*, sky, 213.  
 द्यो *dyo*, sky, 219.  
 द्रुह् *druh*, hating, 174.  
 द्वार् *drār*, door, 164.  
 द्विदासी *dvidāmnī*, having two ropes, 194.  
 द्रिष् *drish*, hating, 174.  
 धनिन् *dhanin*, rich, 203.  
 धातृ *dhātṛi*, n. providence, 235.  
 धी *dhi*, m. f. thinking, 220.  
 धी *dhi*, f. intellect, 224.  
 धीवरी *dhivari*, wife of a fisherman, 193.  
 ध्वस् *dhras*, falling, 173.  
 नदी *nadī*, f. river, 225.  
 नप्तृ *naptṛi*, grandson, 235.  
 नश् *naś*, destroying, 174.  
 नस् *nas*, nose, 214.  
 नह् *nah*, binding, 174.  
 नामन् *nāman*, name, 191.  
 नासिका *nāsikā*, nose, 214.  
 निनीवस् *ninivas*, having led, 205.  
 निर्जर *nirjara*, ageless, 167.  
 नृ *nṛi*, man, 237.  
 नृतृ *nṛitṛ*, m. f. dancer, 222.  
 नौ *nau*, ship, 217.  
 न्यक् *nyach*, low, 181.  
 पंगु *paṅgu*, m., पंगू *paṅgū*, fem. lame, 230.  
 पति *pati*, lord, 233.  
 पथिन् *pathin*, m. path, 195.

**पद्** *pad*, foot, 214.  
**पक्षी** *papī*, m. f. protector, 222.  
**परमनी** *paramanī*, m. f. best leader, 221.  
**परिव्राज** *parivraj*, mendicant, 162.  
**पर्णध्वज** *parṇadhvas*, leaf-shedding, 173.  
**पर्वन्** *parvan*, joint, 191.  
**पांडु** *pāṇḍu*, m. f. n. pale, 230.  
**पाद्** *-pād*, foot, 207.  
**पाद** *pāda*, foot, 214.  
**पिंडग्रास** *piṇḍagras*, lump-eater, 170.  
**पितृ** *pitṛi*, father, 235.  
**पिपक्ष** *pipaksh*, desirous of maturing, 174.  
**पिपाठिस्** *pipaṭhis*, wishing to read, 171.  
**पीलु** *pīlu*, m. n. a tree and its fruit, 230.  
**पिवन्** *pivan*, fat, fem. **पिवरी** *pivari*, 194.  
**पुनर्भू** *punarbhū*, re-born, 221.  
**पुम्** *pum*, man, (*pumis*), 212.  
**पुर** *pur*, town, 164.  
**पुरुदंशस्** *purudāśas*, Indra, 168.  
**पुरोडाश** *puṛodāś*, an offering, 176.  
**पूषन्** *pūshva*, name of a deity, 201.  
**पृत** *prī*, army, 214.  
**पृतना** *prītana*, army, 214.  
**प्रशन्** *prashat*, deer, 185.  
**पचिवस्** *pechivas*, having cooked, 205.  
**प्रजापति** *prajāpati*, lord of creatures, 233.  
**प्रतिदिवन्** *pratidivan*, sporting, 192.  
**प्रत्यक्ष** *pratyach*, western, 181.  
**प्रथी** *pradhī*, m. f. thinking eminently, 221.  
**प्रधी** *pradhi*, fem., 223.  
**प्रज्ञान** *prasām*, quieting, 178.  
**प्राक्** *prūch*, eastern, 180.  
**प्राच्छ** *prāchh*, asking, 160, 174.  
**प्रांच** *prāñch*, worshipping, 159.  
**बदि** *badi*, dark fortnight, 149.  
**बहुराजन्** *bahurājan*, having many kings, 194.  
**बहुश्रेयसी** *bahusṛeyasī*, auspicious, 227.  
**बहुर्ज** *bahúrj*, very strong, 161.  
**बुध** *budh*, knowing, 157.  
**बृहत्** *bṛhat*, great, 185.

**ब्रह्मन्** *brahman*, creator, 192.  
**भवत्** *bhavat*, Your Honour, 188.  
**भिक्षन्** *bhishej*, physician, 161.  
**भी** *bhī*, f. fear, 224.  
**भू** *bhū*, being, 221.  
**भृ** *bhu*, f. earth, 224.  
**भूर** *bhūr*, atmosphere, 149.  
**भृञ्** *bhrīj*, roasting, 162.  
**भ्राज** *bhrāj*, shining, 162.  
**भ्रातृ** *bhrātri*, brother, 235.  
**भ्रू** *bhrū*, f. brow, 224.  
**मघवन्** *maghavan*, Indra, 200.  
**मज्ज** *majj*, diving, 161.  
**मत्** *-mat*, 187.  
**मति** *mati*, thought, 230.  
**मथिन्** *mathin*, churning-stick, 195.  
**मधुलिह** *madhulih*, bee, 174.  
**मन्** *-man*, 191.  
**महत्** *mahat*, great, 186.  
**मांस** *māns*, meat, 214.  
**मांस** *mānsa*, meat, 214.  
**मातृ** *mātri*, mother, 235.  
**मास** *mās*, month, 214.  
**मुह** *muh*, confounding, 174.  
**मूर्धन्** *mūrdhan*, head, 191.  
**मृज** *mṛj*, cleaning, 162.  
**मृदु** *mṛḍu*, m. f. n. soft, 230.  
**यकन्** *yakan*, liver, 214.  
**यकृत** *yakṛit*, liver, 214.  
**यज्** *yaj*, sacrificing, 162.  
**यज्जन्** *yajjan*, sacrificer, 192.  
**यति** *yati*, as many, 231.  
**ययी** *yayi*, f. road, 222.  
**युवन्** *yuvan*, young, 199.  
**यूष** *yūsha*, pea-soup, 214.  
**यूपन्** *yūshan*, pea-soup, 214.  
**राज्** *rāj*, shining, 162.  
**राजन्** *rājan*, king, 191.  
**राज्ञी** *rājñī*, queen, 193.  
**रुच** *ruch*, light, 158.

रुज् *ruj*, disease, 161.  
 रुरुदस् *surudvas*, crying, 204.  
 रुप् *rush*, anger, 174.  
 रै *rai*, wealth, 217.  
 लक्ष्मी *lakshmi*, f. goddess of prosperity, 225.  
 लघु *lughu*, m. f. n. light, 230.  
 लिह् *lih*, licking, 174.  
 लृ *lú*, m. f. cutting, 220.  
 वणिज् *vanij*, merchant, 161.  
 °वत् *-vat*, 187.  
 वधू *vadhú*, f. wife, 225.  
 °वन् *-van*, 191.  
 वर्षाः *varsháh*, rainy season, 149.  
 वर्षाभू *varshábhú*, frog, 221.  
 °वस् *-vas*, part. perfect, 204.  
 वाच् *vách*, speech, 158.  
 वातप्रम्री *vátapramí*, antelope, 222.  
 वार् *vár*, water, 164.  
 वारि *vári*, water, 230.  
 °वाह् *-váh*, carrying, 208.  
 विद्वस् *vidvas*, knowing, 205.  
 विपाञ् *vipás*, a river, 174.  
 विमुष् *viprush*, drop of water, 174.  
 विभ्राज् *vibhráj*, resplendent, 162.  
 विवक्श् *vivaksh*, desirous of saying, 174.  
 विविक्श् *viviksh*, wishing to enter, 174.  
 विञ् *viś*, entering, 174.  
 विष्वापा *viśvapá*, all-preserving, 239.  
 विश्वराज् *viśvaráj*, universal monarch, 162.  
 विश्वसृज् *viśvasṛij*, creator, 162.  
 विष् *vish*, ordure, 174.  
 विष्वाच् *vishvach*, all-pervading, 181.  
 वृषलू *vṛikshalú*, tree-hewer, 222.  
 वृष् *vṛish*, cutting, 159.  
 शकन् *śakan*, ordure, 214.  
 शकृत् *śakṛit*, ordure, 214.  
 शंखध्मा *śankhadhmá*, shell-blower, 239.  
 शासन् *śásat*, commanding, 184.  
 सुचि *suchi*, m. f. n. bright, 230.  
 शुद्धधी *śuddhadhí*, thinking pure things, 221.

शुद्धधी *śuddhadhí*, a pure thinker, 221.  
 शुश्रुवस् *śuśṛvas*, having heard, 205.  
 शुष्की *śushkí*, 222.  
 श्री *śrī*, f. happiness, 224.  
 श्वन् *śvan*, dog, 199.  
 श्वेतवाह् *śvetaváh* and श्वेतवस् *śvetavas*, 209.  
 संवत् *sainvat*, year, 149.  
 सकिष् *sakthi*, thigh, 234.  
 सखि *sakhi*, friend, 232.  
 सजुस् *sajus*, friend, 172.  
 सध्याच् *sadhryach*, accompanying, 181.  
 सम्यच् *samyach*, right, 181.  
 सम्राज् *samráj*, sovereign, 162.  
 सर्वशक् *sarvasák*, omnipotent, 155.  
 सानु *sánu*, ridge, 214.  
 सामि *sámi*, half, 149.  
 सिकताः *sikatáh*, sand, 149.  
 सुखी *sukhí*, wishing for pleasure, 222.  
 सुगण् *sugan*, ready reckoner, 154.  
 सुचक्षुस् *suchakshus*, having good eyes, 165.  
 सुज्योतिस् *sujoyotis*, well-lighted, 165.  
 सुतो *sutí*, wishing for a son, 222.  
 सुतुस् *sutus*, well-sounding, 170.  
 सुधी *sudhí*, m. f. having a good mind, 226.  
 सुपिस् *supis*, well-walking, 170.  
 सुभ्रू *subhrú*, m. f. having good brows, 226.  
 सुमनस् *sumanas*, well-minded, 165.  
 सुश्री *susrí*, well-faring, 221.  
 सुसखि *susakhi*, a good friend, 232.  
 सुहिंस् *suhims*, well-striking, 172.  
 सुहृद् *suhṛid*, friendly, 157.  
 सृज् *srij*, creating, 162.  
 सोमपा *somapá*, Soma drinker, 239.  
 स्त्री *strí*, woman, 228.  
 स्निह् *snih*, loving, 174.  
 स्नु *snu*, ridge, 214.  
 स्नुह् *snuh*, spueing, 174.  
 स्पृञ् *sprish*, touching, 174.  
 स्रज् *sraj*, a garland, 161.  
 स्रस् *sras*, falling, 173.

सुक् *sruck*, ladle, 158.  
 स्वयं *svayam*, self, 149.  
 स्वयंभू *svayambhū*, self-existing, 221.  
 स्वर् *sva*, heaven, 149.  
 स्वसृ *svasrī*, sister, 235.  
 साप *scāp*, having good water, 211.

हन् *han*, killing, 202.  
 हरित् *harit*, green, 157.  
 हाहा *hāhā*, 240.  
 हृद् *hrīd*, heart, 214.  
 हृदय *hrīdaya*, heart, 214.  
 ही *hī*, f. shame, 224.

## INDEX OF VERBS.

NOTE—The number refers to the number of each verb in the Appendix

अक्ष *aksh*, to pervade, 37.  
 अज् *aj*, to go, to throw, (वी *ri*), 23.  
 अञ्च *añch*, to go, to worship, 17.  
 अञ्ज् *añj*, to anoint, 207.  
 अद् *ad*, to eat, 162.  
 अन् *an*, to breathe, 176.  
 अय् *ay*, to go, 78.  
 अर्ह् *ard*, to go, to pain, 12.  
 अय् *av*, to help, 92.  
 अश् *as*, to pervade, 147.  
 अस् *as*, to be, 173.  
 आञ्च *āñchh*, to stretch, 18.  
 आप् *āp*, to obtain, 146.  
 आस् *ās*, to sit, 183.  
 आह् *āha*, to speak, 190.  
 इ *i*, to go, 171.  
 इ *i*, to go; अधी *adhī*, to read, 186.  
 इद् *ind*, to govern, 13.  
 इण् *indh*, to kindle, 209.  
 इष् *ish*, to wish, 118, 31.  
 ईक्ष् *iksh*, to see, 69.

ईश् *īs*, to rule, 182.  
 ईह् *ih*, to aim, 79.  
 उक् *ukh*, to go, 16.  
 उष् *ush*, to burn, 40.  
 ऊर्ण् *ūrṇu*, to cover, 191.  
 रु *ri*, to go, (रुच्यति *richchhati*), 49.  
 रु *ri*, to go, 197.  
 रुज् *rij*, to gain, 72.  
 एप् *edh*, to grow, 68.  
 कद् *kat*, to rain, to encompass, 25.  
 कम् *kam*, to love, 77.  
 काश् *kās*, to shine, 80.  
 कास् *kās*, to cough, 81.  
 कित् *kit*, to cure, (चिकित्सति *chikitsati*), 63.  
 कुद् *kut*, to bend, 111.  
 कुण्प् *kunth*, to strike, 6.  
 कृ *kṛi*, to do, 152.  
 कृत् *kṛit*, to cut, 110, 107.  
 कृप् *kṛip*, to be able, 89, 87.  
 कृष् *kṛish*, to furrow, 38.  
 कृप् *kṛish*, to trace, 106.



कृ *krī*, to scatter, 113.  
 कृत *krīt*, to praise, 138.  
 क्रम् *kram*, to stride, 30, 29.  
 क्री *krī*, to buy, 153.  
 क्लम् *klam*, to tire, 29, 30, 130.  
 क्षय् *kshay*, to kill, 149.  
 क्षम् *ksham*, to bear, 130.  
 क्षि *kshi*, to wane, to diminish, 24.  
 क्षिण् *kshin*, to kill, 150.  
 खद् *khad*, to eat, 8.  
 खन् *khan*, to dig, 95.  
 खिद् *khid*, to vex, 107.  
 ख्या *khyā*, to proclaim, 166.  
 गद् *gad*, to speak, 9.  
 गम् *gam*, to go, 33, 31.  
 गा *gā*, to go, 83.  
 गुप् *gup*, to protect, 26, 63.  
 गुह् *guh*, to hide, 97, 29.  
 गै *gai*, to sing, 44.  
 ग्रह् *grah*, to take, 157, 105.  
 ग्लै *glai*, to droop, 43.  
 घु *ghu*-class, 46, 47, 200.  
 ग्रा *ghrā*, to smell, 54.  
 चकास् *chakās*, to shine, 177.  
 चक्ष् *chakṣh*, to speak, 181.  
 चप् *chap*, to pound, 137.  
 चम् *cham*, to eat, 29.  
 चह् *chah*, to pound, 137.  
 चि *chi*, to collect, 157, 140.  
 चिन् *chit*, to think, 2.  
 चुर् *chur*, to steal, 136.  
 च्युत् *chyuṭ*, to sprinkle, 3.  
 चो *chāo*, to cut, 124.  
 जक्ष् *jakṣh*, to eat, 177, 176.  
 जन् *jan*, to spring up, 132.  
 जागृ *jāgrī*, to wake, 178, 177.  
 जि *ji*, to excel, 36.  
 जृ *jṛ*, to grow old, 123, 156.  
 ज्ञप् *jñap*, to know, to make known, 137.  
 ज्ञा *jñā*, to know, 159.

ज्या *jyā*, to grow weak, 158, 36, 105.  
 ज्वर् *jvar*, to suffer, 92.  
 तक्ष् *takṣh*, to hew, 37.  
 तन् *tan*, to stretch, 148.  
 तप *tap*, to burn, 28.  
 तम् *tam*, to languish, 130.  
 तिज् *tij*, to forbear, (तितिक्षते *titikṣhate*), 75, 63.  
 तु *tu*, to grow, 170.  
 तुद् *tud*, to strike, 104.  
 तृप् *trip*, to delight, 127, 38.  
 तृह् *trih*, to kill, 208.  
 तृ *trī*, to cross, 61.  
 त्रप् *trap*, to be ashamed, 74.  
 त्रस् *tras*, to tremble, 30.  
 त्रुद् *truṭ*, to cut, 30.  
 त्वर् *tvar*, to hurry, 92.  
 दंश् *dañś*, to bite, 62, 73.  
 दद् *dad*, to give, 70.  
 दम् *dam*, to tame, 130.  
 दरिद्रा *daridrā*, to be poor, 179, 177.  
 दह् *dah*, to burn, 42.  
 दा *dā*, to give, 58.  
 दा *dā*, to give, 200.  
 दान् *dān*, दीदांसति *dīdānsati*, to straighten, 63.  
 दिव् *div*, to play, 121.  
 दी *dī*, to decay, 154.  
 दीधी *dīdhit*, to shine, 177.  
 दुह् *duh*, to milk, 188.  
 दृ *dṛi*, to observe, 120.  
 दृग् *dṛiś*, to see, (पश्य *paś*), 48, 38.  
 दृ *dṛī*, to tear, 156.  
 दे *de*, to protect, 85.  
 दै *dai*, to cleanse, 46.  
 दै *dai*, to protect, 85.  
 दो *do*, to cut, 124.  
 द्युत् *dyuṭ*, to shine, 86.  
 द्विष् *dvish*, to hate, 187.  
 धा *dhā*, to place, 201.  
 धू *dhū*, to shake, 156.  
 धूप *dhūp*, to warm, 27.

धे *dhe*, to drink, 47.  
 ध्मा *dhmā*, to blow, 55.  
 नद् *naḍ*, to hum, 11.  
 नम् *nam*, to bow, 32.  
 नाश् *naś*, to perish, 129, 117.  
 नह् *nah*, to bind, 135.  
 निक्ष् *niksh*, to kiss, 15.  
 निज् *nij*, to cleanse, 202.  
 निन्द् *nind*, to blame, 14.  
 नृत् *nṛit*, to dance, 122.  
 पण् *paṇ*, to traffic, 26.  
 पण् *paṇ*, to praise, 76.  
 पत् *pat*, to fall, 64.  
 पद् *pad*, to go, 133.  
 पन् *pan*, to praise, 26, 76.  
 पश्य *paśya*, to see, 48.  
 पा *pā*, to drink, 53.  
 पिश् *piś*, to form, 107.  
 पू *pū*, to purify, 156.  
 पू *pū*, to fill, 195, 156.  
 प्रच्छ् *prachh*, to ask, 115, 105.  
 प्सा *psā*, to eat, 163.  
 फल् *phal*, to burst, 34.  
 बध् *badh*, बीभत्सते *bībhatsate*, to louthe, 63.  
 बन्ध् *bandh*, to bind, 160.  
 बुध् *budh*, to perceive, 134.  
 ब्रू *brū*, to speak, 190.  
 भञ्ज् *bhañj*, to break, 206.  
 भी *bhī*, to fear, 193.  
 भू *bhū*, to be, 1.  
 भृ *bhṛi*, to carry, 199.  
 भ्रज् *bhrajj*, to fry, 105.  
 भ्रम् *bhram*, to roam, 30, 130.  
 भ्राश् *bhrāś*, to shine, 30.  
 भ्राश् *bhlās*, to shine, 30.  
 मज्ज् *majj*, to sink, 117.  
 मद् *mad*, to rejoice, 130.  
 मन्थ् *manth*, to shake, to churn, 5.  
 मव् *mav*, to bind, 92.  
 मा *mā*, to measure, 164.

मा *mā*, to measure, 198.  
 मान् *nān*, मीमांसते *mīmāṃsate*, to search, 63.  
 मि *mi*, to throw, 154.  
 मिद् *mid*, to be wet, 131.  
 मिह् *mih*, to sprinkle, 41.  
 मी *mī*, to kill, 154.  
 मुष् *much*, to loosen, 107.  
 मुह् *muh*, to be foolish, 128.  
 मृ *mṛi*, to die, 119.  
 मृज् *mṛij*, to clean, 174.  
 म्ना *mnā*, to study, 57.  
 म्रुष् *mruch*, to go, 19.  
 यज् *yaj*, to sacrifice, 99.  
 यम् *yam*, to stop, 31, 58.  
 यम् *yam*, to feed, 137.  
 या *yā*, to go, 165.  
 यु *yu*, to mix, 169.  
 रञ्ज् *rañj*, to tinge, 62.  
 रद् *rad*, to trace, 10.  
 रम् *ram*, to sport, 91.  
 राज् *rāj*, to shine, 94.  
 रु *ru*, to go, to kill, 84.  
 रु *ru*, to shout, 170.  
 रुद् *rud*, to cry, 176.  
 रुध् *rudh*, to shut out, 203.  
 रुष् *rush*, to kill, 39.  
 लष *lash*, to desire, 30.  
 लिप् *lip*, to paint, 109, 107.  
 लुप् *lup*, to break, 107.  
 लू *lū*, to cut, 156.  
 वच् *vach*, to speak, 175.  
 वज् *vaj*, to go, 21.  
 वद् *vad*, to speak, 66.  
 वप् *vap*, to sow, to weave, 100.  
 वय् *vay*, to go, 105.  
 वल् *val*, to live, 137.  
 वाश् *vaś*, to desire, 167, 106.  
 वास् *vas*, to dwell, 65.  
 वह् *vah*, to carry, 101, 93.  
 रिक् *rickh*, to go, 26.

विज् *vi*, to separate, 202.  
 विद् *vid*, to find, 108, 107.  
 विद् *vid*, to know, 172.  
 विष् *nish*, to embrace, 202.  
 वो *vi*, see वज् *aj*.  
 वृ *vrī*, to choose, 142; Parasmaipada.  
 वृ *vrī*, to cherish, 161; Âtmanepada.  
 वृत् *vrīt*, to be, 87.  
 वृध् *vrīdh*, to grow, 87.  
 वृ *vrī*, to choose, 156.  
 वे *ve*, to weave, 102.  
 वेवी *verī*, to obtain, 177.  
 व्यच् *ryach*, to surround, 105.  
 व्यच् *ruath*, to fear, to suffer pain, 90.  
 व्यध् *vyadh*, to pierce, 126, 105.  
 व्रज् *vraj*, to go, 22.  
 व्राश् *vraśch*, to cut, 112, 105.  
 शक् *śak*, to be able, 144.  
 शद् *śad*, to wither, 51.  
 शम् *śam*, to cease, 130.  
 शान् *śān*, शीशांसति *śīśānsati*, to sharpen, 63.  
 शास् *śās*, to command, 180, 177.  
 शिष् *śish*, to distinguish, 204.  
 शी *śī*, to lie down, 185.  
 शृप् *śrīdh*, to hurt, 87.  
 शो *śo*, to sharpen, 124.  
 शुत् *śhut*, to flow, 4.  
 श्युत् *śchyut*, to flow, 4.  
 श्रम् *śram*, to tire, 130.  
 सि *śrī*, to go, to serve, 98.  
 श्रु *śru*, to hear, 145.  
 श्वास् *śvas*, to breathe, 176.  
 श्वि *śvi*, to swell, 67.  
 श्यै *śhyai*, to sound, 45.  
 श्विष् *śhvī*, to spit, 35, 29.  
 श्वाश् *śhvashk*, to go, 71.  
 संज् *sañj*, to stick, 62, 73.  
 सद् *sad*, to perish, 52.

सन् *san*, to obtain, 151.  
 सह *sah*, to bear, 93.  
 सिष् *sich*, to sprinkle, 101.  
 सिध् *sidh*, to go, and सिध् *sidh*, to command, 7.  
 सिव् *siv*, to serve, 82.  
 सु *su*, to distil, 139.  
 सू *sū*, to bear, to bring forth, 104.  
 सू *sri*, to go, 50.  
 मृज् *srīj*, to let off, 116, 38, 48.  
 सो *so*, to finish, 125, 124.  
 स्कन्द *skand*, to approach, 60.  
 स्कम् *skambh*, to support, 155.  
 स्कु *sku*, 155.  
 स्कुम् *skumbh*, to hold, 155.  
 स्तम् *stambh*, to support, 155.  
 स्तु *stu*, to praise, 189.  
 स्तु *stu*, to praise, 170.  
 स्तुम् *stumbh*, to stop, 155.  
 स्तृ *strī*, to cover, 141.  
 स्तृ *strī* to cover, 156.  
 स्तयै *styai*, to sound, 45.  
 स्था *sthā*, to stand, 56.  
 स्पृज् *sprīś*, to touch, 114.  
 स्यन्द *syand*, to sprinkle, to drop, 88, 87.  
 स्रिष् *srī*, to go, to dry, 92.  
 स्रज् *srañj*, to embrace, 73, 62.  
 स्वप् *svap*, to sleep, 176.  
 हन् *han*, to kill, 168.  
 हा *hā*, to leave, 196.  
 हि *hi*, to go, to grow, 143.  
 हिंस् *hims*, to kill, 205.  
 हु *hu*, to sacrifice, 192.  
 हुर्ह *hurchh*, to be crooked, 20.  
 हृ *hri*, to take, 96.  
 ह्री *hrī*, to be ashamed, 194.  
 हृ *hrī*, to bend, 59.  
 ह्वै *hve*, to call, 103.

